

Learning to Know the Child

AN INTRODUCTION TO CHILD PSYCHOLOGY

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PREFACE

With the great number of books available on child psychology, it may on first thought seem unnecessary to write an original text-book on this subject for the Concordia Teacher-training Series. On further consideration, however, it becomes apparent that no existing text serves the purpose adequately. Some otherwise excellent texts fail to serve the needs of the Lutheran Sunday-school teachers because of the level on which they are written. Any text which is to serve our Sunday-school teacher must strike at a level of interest and difficulty which takes in the great mass of teachers and prospective teachers. But the level of teachers varies considerably even within a single Sunday-school staff. In the same staff one may find people with little or no high-school training and others who are university graduates; some who are trained teachers and others who know very little of the profession; some who have been teaching for years and others who are aspiring to become teachers. And so on. Yet all teachers on the staff are to profit from the study of the book. Needless to say, the committee searched in vain to find a book that measures up to so varied a requirement. It is quite evident, then, that a new book had to be written, which would satisfy so varied a group.

But the existing books failed to satisfy the needs from another point of view. Any book which is placed into the hands of our Sunday-school teachers should contain the best thought that the modern text-book can offer, while it holds to the Biblical point of view. Here, again, the material available was generally wanting. Anyone acquainted with the field will have found a tendency toward psychological thought in which God is superfluous. A recognized authority in the field, when recently asked for the most significant development in the new psychology, said without hesitation, "The greatest advance in this field is, without doubt, that man has come of age." In explanation of this statement he said that the psychology with which we deal today is one in which we

do not admit man's dependence on any power beyond this world, any god or being, any place or life, beyond that of our experience. And that is largely the psychology found in the modern text-book. On the other hand, the books acceptable from the Christian point of view often lack reliable scientific information. Though such books are happily getting away from the language of "temperaments" and "faculty" psychology, they still too often present psychology which merely postulates and argues instead of observing human behavior and describing it.

The committee is happy to present the present volume as an answer to our needs. It offers the Sunday-school teacher a reliable introduction to the basic concepts of modern psychology from a point of view that gives God and His revelation the proper place. And while it was necessary for the author to eliminate all but essentials and to compress these into an extremely limited space, the reader is not made conscious of this economy. In fact, the presentation moves along in an easy and natural fashion with abundant illustrative material. The smoothness of style and the simplicity and clarity of presentation should help the reader understand the discussion the better.

This book will be helpful not only to Sunday-school teachers, but to parents as well. Both have need of understanding children. Both face the same difficulty of selecting from the available literature on the subject that material which gives them authoritative information from a Christian point of view. Both, parents and teachers, will appreciate the directive guidance offered in this small volume for the better understanding of that most unique among God's creatures, the human being.

So that the greatest benefits may be derived from a study of this book, there is also available an Instructors Guide for the leaders of parent or teacher groups. It is highly desirable that any group intending to use this book supply their instructor with one of these Guides.

River Forest, Ill.

W. O. KRAEFT

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CHAPTER I

Introductory Considerations

THE TEACHER AND PSYCHOLOGY

A Workman Should Know His Materials. — A workman is usually expected to have considerable knowledge of the material with which he works, and it seems reasonable that he should have such knowledge. In the course of his work he will try to bring about changes in this material or to guide, in some particular way, changes that are taking place. The more he knows, then, of the material with which he is concerned, and the better he understands the changes to which it lends itself and the methods by which these changes can best be brought about, the more likely is he to succeed in his efforts. Modern industry, as is well known, has developed wonderfully delicate and precise methods of testing and analyzing materials. It has also carefully sought out and studied the processes by means of which desired changes in its materials can be effected. And it is constantly on the alert to gain further knowledge at all points, so that it may still more improve and perfect its products. It is so that those carry on who work with iron and steel, with stone and oil, with wood and fiber, and with all the other substances with which industry deals.

At first thought it may appear strange if we undertake to extend these same principles to those who "work with" human beings; and yet they apply there equally. Must not a physician, for instance, spend much time and effort in making himself familiar with what can be known about the human body, its ailments, and the methods that have proved most successful in bringing it back to health? And if he should be one who specializes in mental disturbances, must he not be thoroughly acquainted with the ways of the human mind, with its normal activity, with the conditions that may cause it to act abnormally, and with the means that may be employed to bring it back to a healthy state? Yes, it appears that also where human beings are the "material" with which one works, the more one understands their nature and the ways in which they can be influenced, the better.

Teachers Should Understand Children. — How, then, if it is arranged that a certain man or woman is to take a number of children aside at regular intervals and try to influence them in various desirable ways, teach them, as we usually say: does it not seem that such a person would find it necessary to learn as much as possible about the nature of children, about their ways, about the manner in which they develop, and about methods by which the course of their development can be guided and altered? So it would seem. It is, however, quite possible that some teachers will be inclined to say, No doubt it is right to expect that those who teach children should understand children. But why need they learn that? Haven't they all been children themselves, and didn't they all grow up with other children, so that they know at first hand what they need to know on this score? Besides, one is constantly dealing with human beings, and the nature of children is, after all, human nature, and their ways are human ways. So what is there to learn in this line that an intelligent person hasn't already learned for himself?

Knowledge of Children Must be Acquired. — It is, no doubt, true that everybody has some acquaintance with human nature. This could hardly be otherwise, considering only the fact that one has lived so long with oneself. But that does not at all mean that one has nothing further to learn about oneself and about others. On the contrary, people often do not understand even themselves but deceive themselves about their own motives and misjudge the springs of their own actions. They may not only be blind to their faults, but quite ignorant of information regarding themselves which would greatly benefit them. They live their lives and think and feel, love and learn, plan and act, have expectations, hopes, and dreams — and yet never consider how these various experiences arise and how they are connected with each other. And if they know so little about themselves, how will it be with their knowledge about others? It is likely to be superficial, unsystematic, and unreliable.

Indeed, knowledge of human nature and its ways, instead of being self-evident, offers more difficulties than any other kind of knowledge. Compare, for example, the task of a chemist with that of one who seeks to understand human beings. The chemist is interested in changes that can be outwardly observed, but the most important things about human beings are those that take place in the invisible inner life. Human beings, furthermore, are vastly more complex than the materials with which the chemist works. They are also far more unstable than the chemical substances. A chemist may put aside the things with which he is working and return to them after a month or a year with reasonable certainty that they are the same for his purposes as when he left them. But how different it is with a human being, on whom outer and inner influences are constantly acting and in whom they may bring about far-reaching changes any day or even any hour! It is not surprising, under these circumstances, if psychology, which studies human nature and behavior, is not able to furnish information or give directions for action in its field that are as specific or will apply as widely as what chemistry and certain other sciences can offer.

Child Psychology Aims at Understanding Children.—

But psychology is not, for that reason, useless and unprofitable. It brings together from many sources much interesting and valuable material. Especially in recent times many careful and detailed observations and studies have been made, and much research has been carried on, in particular with children. Some very significant discoveries have been the result, so that we are today in a position to understand some things about human nature better than they have ever been understood before.

Of course, psychology does not tell us everything that, as Christian teachers, we need to know about human nature. Like all other sciences, psychology concerns itself with characteristics of the world that are open to observation. It carefully studies these and tries to understand how they operate

and how they influence one another. Farther than this it cannot go with the means at its disposal. But the Word of God furnishes us additional light, disclosing to us facts about human beings that we could otherwise not know. It reveals to us that God made man and breathed into his nostrils the breath of life and that so man became a living soul. Thus man was a being radically different from the animals, able to associate with Him on intimate terms. The Bible furthermore teaches us that, though man chose to sin and thereby destroyed his friendly relation to God, corrupted his whole nature, and doomed himself to eternal damnation, body and soul, yet God, in His love and mercy, provided through Jesus a way to redeem man from the consequences of his sin and to restore him to his first estate.

By studying a little of what man has observed about the works of God in this field and then supplementing and completing that knowledge with the information that we draw from the Bible for our purpose, we shall in this booklet endeavor to gain the clearest possible understanding of the nature, development, and needs of the Christian child and how we may best serve it. Our earlier chapters will deal largely with the child as psychology sees it, and then the scientific facts which we have gathered will be fitted into the Biblical picture and be illumined and made meaningful by it. That this procedure should help us to teach children who may be committed to our care more skilfully and fruitfully, is evident. And so let us start out together.

NATIVE AND ACQUIRED TRAITS

If we were to draw up descriptions of several children whom we know rather well, we should probably find ourselves with something like the following:

Dorothy S. — Blue eyes; wavy, light-brown hair; slight of build and not very strong; left leg lame; learns easily and well; cheerful and friendly, but somewhat shy; afraid of dogs but likes cats; very fond of music; a finicky eater.

Bob R. — Brown eyes; dark-brown hair; short and stocky; good-natured but thoughtless; his quick temper

often gets him into trouble; has a good mind, but easily neglects his studies; likes sports; reads adventure stories; voracious of appetite; has nightmares.

And so our list would go on, and the more we entered into detail in our descriptions, the more the fact would stand out that each child has characteristics which set him apart from any and all of the others. That is not a discovery which would surprise us; for we are accustomed to find, not only that children (or, for that matter, older human beings) differ from one another but that each has an individuality of his own, so that, if we take into account all that makes up his person and his ways, he is different from anyone else regarded in the same fashion.

Difference between Native and Acquired Traits.— Suppose we next ask ourselves how the children come to have these various characteristics, or traits. Let us look again at Dorothy. As for her blue eyes, we shall perhaps conclude that she has inherited these from her mother, for the resemblance between mother and daughter in this feature is striking. Her mother, however, has blond hair, and Dorothy's is light brown. But that causes us no difficulty since Dorothy's father has brownish hair. So here she inherited from him. We notice, however, that the father's hair is straight, while Dorothy's is decidedly wavy. Well, the waviness of the hair is again an inheritance from the mother in spite of the inheritance of the color from the father. It begins to look as if we can explain Dorothy as a parcel of inherited traits. Her cheerful disposition she might have from either parent or from both, as likewise her quickness of mind. But let us see further. Dorothy, unfortunately, is lame in the left leg. Is this trait also inherited? It seems not. We find it in neither of the parents. It is, as a matter of fact, the result of an attack of infantile paralysis which Dorothy suffered when she was about five years old. So there is no question of inheritance here. As for her shyness, this is easily explained when we consider that she is an only child and that illness has confined her to the house much of the time, so that she

has had little opportunity to learn to associate with other children or with adults other than her parents. That she likes cats and is afraid of dogs is not surprising, for her favorite playmate for years has been a pet cat, while a large dog, owned by a neighbor, badly frightened her on several occasions. So Dorothy's lameness, her shyness, and her attitude toward dogs and cats are not to be credited to inheritance. They are not a part of her original nature, like the color of her eyes and hair, but they are due to things that happened to her. They are traits of which we may say that they are acquired.

Native Traits.—All traits, we shall find, if we consider the matter carefully, are either inherited or acquired, though not all can be traced to their sources so simply and easily as those which we have discussed by way of illustration. Inherited traits, as already indicated, are those which go to make up one's original nature, or, we might say, those which anyone has by virtue of being the child of his parents. They are usually called native traits. What these traits will be is determined at the time when a child is conceived and depends on both the father and the mother of the child that is to be. Each parent contributes of the traits of his own nature that were contributed by his own parents at the time of his own conception, and so traits are handed down from generation to generation in a continuous chain. Modern investigation has succeeded in discovering some of the details of the wonderful ways in which this takes place, so that many things that puzzled the people of former times (for instance, why children sometimes, in some points, resemble distant relatives more than their parents) are now quite well understood. These matters, however, do not lie in our line of interest, and so we shall not deal with them here.

A further distinction may be made among native traits, namely between traits which are common to all normal human beings and traits in which normal human beings differ. To have two eyes, three-jointed fingers, and organs of speech are native traits common to all normal human beings; but

the color of the eyes, the shape of the fingers, and the pitch and timbre of the voice are native traits that vary from one to another because of differences in individual inheritance. To the native traits common to the human species with which science deals the Bible adds one further characteristic, which helps us to understand many things about human life that would otherwise remain dark. It teaches us that all men since the Fall are by nature sinful, being turned away from God and inclined to all manner of evil. It is this native condition in man and its working out in life that is at the root of all the momentous problems with which the Christian religion deals.

Mistaken Ideas Regarding Native Traits.—Before we pass on, it may be well to guard here against several misconceptions that sometimes arise. It is occasionally supposed that "native traits" and "traits with which one is born" are identical. That, however, is not always the case. Traits that are present at birth are called congenital traits, and sometimes congenital traits are due to things that have happened to a child before or at birth, for instance, as a result of wasting disease of the mother or of infection or accident involving the unborn child. Such traits are evidently not inherited or native; they are no part of the child's original constitution, but they are to be classed as acquired traits. To sum up briefly what has been said on this point: Native traits are those which a child inherits from his parents at the time of his conception; all others are acquired traits, no matter whether they are acquired before, at, or after birth. This distinction is of great importance in view of the fact that biology teaches us that "acquired characteristics are not inherited." Native traits are passed on to future generations by inheritance, but never acquired traits. So one who has inherited blindness or a tendency to this defect may pass it on, while one who has acquired blindness, even before or at birth, will not pass on any weakness in that respect.

People sometimes have strange notions as to what can be inherited. One hears it said that a child inherited from

parent or grandparent such things as violin-playing, ability in languages, or mechanical skill. What has actually been inherited in such cases are certain bodily structures—say, for violin-playing, a certain structure of the hands and a keenness of ear, which are desirable qualities for acquiring that art and which have led to that result in both the child and his ancestor. Similarly, as we now know, tuberculosis is not inherited, but weak lungs may be, and if proper care is not taken, the disease may easily be acquired.

Often undesirable traits, especially in children, are excused on the assumption that they are inherited, and the further assumption that therefore nothing can be done about them. Johnny wolfs his food and smacks his lips; but his fond mother only says resignedly, "He has inherited that from his Pa." Of course, inheritance has nothing to do with Johnny's barbarous manners; he has acquired them through imitation. His cousin Jimmie has other uncouth habits—just like his uncle Jack. Jimmie has heard relatives talk smilingly and tolerantly about those oddities in the uncle, and he is setting out to duplicate his feats and possibly improve on them. The best encouragement that can be given him is to say, in an undertone, "Just like Uncle Jack."

Is the second assumption mentioned above justified, namely, that nothing can be done about native traits, that they are somehow rigid and unchangeable? Some such idea is rather wide-spread. That this holds true with regard to certain native traits is obvious and is brought home to us by the question, "Can the Ethiopian change his skin or the leopard his spots?" Jer. 13:23. But if all native traits were as unmodifiable as those which the prophet mentions, how sadly limited would become the possibilities of influencing human beings through education and by other means! And how, then, could those who are naturally estranged from God be brought back to Him? No, some features of the endowment of human beings can be modified and their development guided. Each human being is, in fact, at any given time, the product of his inheritance and his environment, that is to say, of the native traits that make up his original nature and

of the influences of all kinds that have modified, directed, and molded these traits into a given pattern. Teaching is a deliberate effort at such modifying, directing, and molding, and hence our further discussion will naturally deal with the traits which we wish to affect and with means and opportunities for accomplishing this purpose.

Let us glance ahead and briefly take stock of the remaining chapters, so that we may have the plan of the book in mind. We shall start out with the child when he arrives in the world and observe how he develops various characteristics that we find in adult human beings (Chapter II). Here we shall especially see what learning is and how it operates in early life. We shall then proceed to examine in greater detail the most important traits that concern us in teaching and gauge their bearing on life and on our efforts with the child: memory (Chapter III); intellectual traits (Chapter IV); the emotions (Chapter V); desire, will, and action (Chapter VI). Next we shall concern ourselves with the child as a whole, as a personality (Chapter VII); and finally we shall consider the relation of the teacher to the child (Chapter VIII).

REVIEW QUESTIONS AND EXERCISES

1. Why should a workman know his materials? Apply your answer to parents and teachers.
2. Comment on the following statements:
 - a) A teacher knows and understands children because he has himself been a child.
 - b) Persons who constantly deal with human beings know human nature from the practical side and need not study psychology.
3. Compare the task of a chemist with that of a man who seeks to understand human beings.
4. Explain what is meant by native traits. Give several examples.
5. Explain what is meant by acquired traits. Give several examples.
6. Name several native traits that are common to all normal human beings.
7. Name several native traits in which individuals may differ.
8. Which of the following are native traits and may be inherited: violin-playing, ability in languages, blue eyes, weak lungs, tuberculosis, stubby fingers, mechanical skill?
9. If a child displays the same bad manners as his father, would you say that these are inherited? Explain.

PROBLEMS FOR FURTHER STUDY

1. It has been said that "man is the product of his inheritance and environment." Comment on this statement as it concerns the Sunday-school teacher; the parent.
 2. It is sometimes thought that native traits are rigid and unchangeable. Discuss the work of the teacher if this is true; if this is not true.
 3. Make a list of native traits that the parent or teacher can and should consider in teaching. Explain how this may be done.
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CHAPTER II

The Early Development of the Child

Let us make it our first aim to gain a clear understanding of what goes on in the early years of a child's life, beginning with the time of his entry into the world.

ORIGINAL ENDOWMENT OF INFANT

A normal new-born infant, weak and helpless though it be, is a marvel of God's handiwork. It is created with a living soul and comes endowed with all the members, organs, and other bodily structures that it needs to develop into adult life and to fill a place in human society. Nothing new, properly speaking, can be added to what the infant brings along; there can be only growth and development, with such directing and shaping as the nature of the infant permits. We find that the normal infant's native equipment is, from the very first, in working order: it is able to function, that is to say, able to do the things that are proper to the various parts, though only to such an extent, it is true, as is necessary to the life and well-being of the little citizen of the world at this early stage of its existence. An infant arrives on the scene with the ability to do various things without learning them. It can, for instance, breathe, and it can suckle and swallow. It can also do such things as sneeze, yawn, cough, cry, grasp with its hands, and move various bodily parts. Within its body other things are going on: all the various movements connected with the circulating of its blood, with

digestion, and with the building up and repair of its body. All such native, unlearned movements are usually referred to as reflexes.

The more we are aware in detail how fully provided a normal infant is, when it comes into the world, with all that is necessary to give it a good chance in life, the more fervently and understandingly shall we be moved to join in the word of the psalmist (Ps. 139:14), "I am fearfully and wonderfully made; marvelous are Thy works, and that my soul knoweth right well." And that these words are to be referred not only to our infancy but to our adulthood is brought home to us if we consider that as long as we live we are as dependent for our life as is the infant on the native reflexes which God has implanted in it. How little we do toward keeping the fires of our lives burning! We merely take in the materials that are needed: air, water, and food, and sometimes do even that unwisely, and then, without any aid from us, our native reflexes set to work, and the materials are distributed, partly transformed, and used in the most intricate and efficient ways to keep our bodies healthy and strong. And when anything goes wrong, no physician can set matters right again; he can only see to it that the body is given the best possible opportunity to right itself through the operation of the native reflexes with which God endows it from the beginning.

DEVELOPMENT OF ENDOWMENT (LEARNING)

Endowment Developed by Learning. — As is already indicated in what has been said, a goodly portion of an infant's native endowment continues to serve it through life in very much the same way as at first. But its endowment is not all of that nature. Some of it is open to change, as we saw in the last chapter. An infant could not grow up into a normal adult if this were not so; for to do that, not only must the life processes within its body be properly carried on, but it must also be able to enter into manifold relations with the surrounding world. These relations, however, as they arise in the course of human life are so numerous and varied and call for such a variety of responses in the human being that

they could not be provided for by any number of fixed native reflexes. Something more pliable and elastic is necessary.

This need is taken care of by the ability to learn. Let us try to see what learning is and how it arises. When an infant first opens its eyes on the world, its sense organs are active, and we must suppose that light, color, sound, and various inner and outer feelings register on it. The infant is conscious, or aware, of these sensations. We cannot suppose, however, that the sensations have any meaning for it, that it recognizes that patch of light, for instance, as a window, or that dark rectangle as a picture on the wall. Furthermore, while we adults readily distinguish what we see from what we hear or feel, how should the infant know what impressions come through its eyes and what others come by way of its ears? How, in fact, could it know that it has eyes or ears? We cannot even suppose that it makes a distinction between its own body and the rest of the world that is outside of its body. All that it experiences at first, it would seem, is a meaningless mixture of light, color, sound, and feeling.

But this state of affairs does not continue long. As time passes, certain changes appear in the little fellow's actions. One such change may develop as follows. When an infant is hungry, it cries. That is a native reflex. The mother, hearing the cry and knowing its cause, comes and feeds the infant. That ends the hunger and the crying, and the infant probably drops off to sleep. This succession of events, or sequence, occurs over and over again. Let us put down the steps of the sequence: hunger—crying—mother comes—feeding begins—crying stops. But now, by and by, there will be a change: the infant will stop crying when the mother comes and before the feeding begins. In other words, the sequence will be shortened by the dropping out of one of the steps, so that it will now read: hunger—crying—mother comes—crying stops. At first the crying ceased because of a sort of natural necessity, for the infant could not both feed and cry at the same time. We might say the cessation of crying was naturally attached to the beginning of feeding.

How has it now become attached to the mother's coming? The answer is, By learning.

How Learning Comes About.—How has this learning come about? It is a trait native to infants which enables them to change their behavior and thereby accommodate themselves to their surroundings. It depends on the fact that God has given to each a nervous system. The experiences that human beings have, that is, the things that affect them in any way, affect them through their nervous system and leave traces in it—memories of themselves. The traces of things that are experienced at the same time, however, or soon after each other, are and remain somehow connected in such a way that, when one of them is roused by a similar later experience, those that are connected with it are likely to be affected, too. The oftener things have been together in experience, the more strongly their traces will be connected, and the more regularly will the stirring of one rouse the other. We are all familiar with the phenomenon in what is usually called “the association of ideas.” A tune which we first heard in a certain person's company may bring to our minds the thought of that person when we hear it again. A gift is intended to remind us of the giver and often does so. A taste or an odor may recall to us a whole scene in which we experienced that taste or odor before. And these memory connections we need not make through an effort: they come of themselves and are often a surprise to us.

THE PROCESS OF LEARNING

Unconscious Learning.—However, the connections in the memory traces need not show themselves in the form of “ideas,” nor need we always be conscious of them. They also operate in the field of action, apart from any thinking. When, for instance, we walk over uneven ground, choosing our way and avoiding obstacles, we are not likely to think out what we are doing, but rather our eyes will scan the territory about to be crossed, and then, we might almost say, our body will do the right thing by itself, choosing, avoiding, walking, balancing, and doing everything else that

is necessary. Meanwhile, if we wish, we can employ our thoughts otherwise or carry on a conversation with a companion. That is because we have learned to walk under such conditions. All the things that need to be done we have often done before, and there are memory traces in our nervous system that link the various situations that arise with the actions with which we have successfully met similar situations before. As a situation presents itself to the eye, the appropriate action for it which experience has taught us follows of itself through the operation of the nerve connection that links it with such a situation. Think of the lightninglike adjustments that one makes when one suddenly slips. Are they not made before one has had time to think or even to be aware of what is happening? Yet they are not made blindly and at random but rather in keeping with our need, and often they succeed in saving us from a fall. They are products of unconscious learning.

The Conditioned Reflex.—We have reason to believe that the learning of the infant that stops crying when the mother comes is equally unconscious. We must now become acquainted with a widely accepted psychological explanation of what occurs in such a case. We recall that we found it a matter of common observation that, when things are together in experience, their memory traces will also be bound together and that, when one of the things comes into experience again and rouses its memory trace, the memory trace to which it is linked is also likely to be roused. Now, in psychology anything that brings about a psychological change is called a *stimulus*, while the change that is caused by the stimulus is known as a reaction. So, in the case of the infant, hunger is a stimulus for crying, and crying, in turn, a reaction to hunger. The baby's crying serves as a stimulus to the mother, her reaction being to come and feed the baby. The baby's reaction to the feeding is to stop crying. But now, when the baby stops crying at the coming of the mother, the "stop-crying reaction" has evidently become attached to a new stimulus. It has jumped one step in the series (p. 12), and we may say that the coming of the mother has become a

substitute stimulus for the feeding. It looks as if a member of a memory-trace series were not only connected with the members next to it but also separately linked with members farther off, and as if, under certain conditions, the band that binds it to a more distant member may become stronger than that which binds it to its neighbor. Then the more distant member of the series becomes a substitute stimulus and calls forth the reaction which it originally could not call forth. A reaction which is thus linked to a substitute stimulus is called a conditioned reflex. The native reflexes which remain attached to their original stimuli are unconditioned reflexes.

Conditioned reflexes are of enormous importance, for they are basic to learning, and we meet with them everywhere in life. Just to give an example or two. When food is put into the mouth, a native reflex causes the saliva to flow, so that the food can be properly chewed and prepared for the stomach; but when we are hungry, the odor of food, the mention, or even the thought, of it will cause our mouths to water. This result is a conditioned reflex. The odor, the name, or the thought of food serve as substitute stimuli because of their close connection with food in our past experience. Or, again, a red light or other signal causes us to halt at a railroad track. It is for us a substitute stimulus for the appearance of an approaching train. We throw away a spoiled apple on sight. We no longer need to taste it and so to arouse the throwing-away reaction by means of the original stimulus.

Learning to Speak.—The infant, then, through experiences which link together various parts of its world and determine and modify its reactions, gradually becomes acquainted with its surroundings, not to the extent that it thinks about them, but that it reacts to them in more and more varied and appropriate ways. So far its learning, to all appearances, is not different from that of the higher animals, but there soon comes a time when it learns what no animal can learn. It learns to speak. To understand how this comes about, we must briefly consider what speech really is. To speak is, of

course, to use words in a meaningful way. And words are vocal sounds which stand for things and actions and qualities, and so on. Things that stand for something else or mean something else are usually called symbols. Words, therefore, may be called vocal symbols. The parents and others have probably used words in the child's hearing from the very first, but for a long time the child gives no evidence of any interest in their speaking. The time comes, however, when he will try to imitate some of the simpler sounds that he hears, at first without attaching any meaning to them. Probably the mother will now often use those words in connection with the things for which they stand. Suppose there often is a cat in the room, and the word in question is "kitty." Then the mother will often say "kitty" when the cat is in evidence. Presently the frequent connection between word and thing will so strongly connect the two for the child that "kitty" will become a substitute stimulus for the cat itself. At the word "kitty" the child will look for the cat; and when he sees the cat, he will use the word. By means of the conditioned reflex, the word now has acquired meaning for the child; it stands for something; it has become a symbol.

Having made this beginning, the child adds further words to his stock, through the same process, at first slowly, then more and more rapidly. After a time his frequent use of symbols for things has made the principle that is involved so familiar to the child that he will ask, "What is this?" and will understand that the answer given is the symbol for the thing indicated. How enormously, however, the child's possibilities of learning are extended as he learns to speak and to understand the speech of others! Without speech or some other form of symbols we could deal only with things that are present here and now. The animals are in that situation. Our ability to use vocal symbols, on the other hand, or to speak, frees us from the narrow bounds of the here and the now and throws open to us the reaches of space and time, so that we can concern ourselves with what may lie far beyond the horizon or what may be buried in the distant past or what may belong to the unborn future. To all this the child falls

heir by learning to speak, and as his ability to understand meanings grows, he enters more and more on that inheritance through what he learns from his parents and others by the medium of speech.

Thinking.—There also comes a time—it is hard to say just when—when the child discovers that he can somehow use words inwardly and speak to himself without making any sound. To do that, however, is to think; for is not the usual form of thinking a kind of inward speaking? It is not indeed the only kind of thought. One can also think in pictures, or so-called images. When something has been mislaid in the house, for instance, we may sit down and pass pictures of the various rooms through our minds, mentally going over each room in the hope that, when we reach the right place, the “association” will flash into life, and we shall recall that we put the object there. Such image-thinking, however, is of restricted value because one can picture at one time only a kind of “here and now,” only one particular selection from the whole range of the possible. Words, on the other hand, enable us to deal with whole classes of things at the same time and with many matters that cannot be pictured at all. They therefore open the way to far wider reaches of thought.

Reasoning.—To reason, a child must be able to generalize. In his experience he always meets with individual things, *e. g.*, this elderly person, that small brown dog, that large shady tree. He never sees just “orange” but always some particular orange that is large or small, sweet or sour, and so on. His experiences, however, impress on him the fact that for some purposes large numbers of things can be regarded and treated as though they were the same, their differences being left entirely out of account. All chairs are alike as far as being shaped for seating is concerned, however much they may differ otherwise. All apples grow on trees and are alike in some other respects, their differences in color, size, and taste notwithstanding. Because of their similarities in important respects, things become grouped into classes, or are generalized, for the child. Many of his reactions are like-

wise generalized. If he has been badly frightened by one dog, he will probably be afraid, not of that dog only, but of all dogs, perhaps of all animals that somewhat resemble dogs. But the child's tendency to generalize and his ability to do so are vastly increased by his learning to speak; for the words which he learns are ready-made generalizations, or class symbols. "Man" refers to any and all members of the class of beings called by that name, and so with all other common nouns. The same is true of most other kinds of words. "Run" expresses a certain kind of action, without reference to the being that performs it or the particular manner of performance. "Sweet" describes a certain taste, omitting other details. By the mere learning of his native tongue, therefore, with its generalized expressions, the child is presented, one might say, with a world arranged in neat, well-ordered classes.

With this world he becomes better and better acquainted through the various avenues of information that are open to him. More and more it is borne in on the child that this world is orderly and that the events in it do not occur in a haphazard way but in regular experiences. Fire is hot and burns; water is wet and puts out fire; ice is cold and turns to water. The child learns that such regularities can be depended on and that it is safe to expect them. He becomes familiar with an ever larger variety of them. And presently he finds that by making use of what he knows, he can pass over to something that he does not as yet know. And that, precisely, is reasoning: to discover something that one did not know by putting together things that one does know. Knowing that fire is hot and feeling the heat of the sun, the child may judge, or infer, that the sun is fire. Or, knowing that he drinks water himself when he is thirsty, he may infer, when he sees a horse drinking, that the horse also is thirsty. Many of the child's inferences will, no doubt, be faulty, and further experience or instruction will have to correct them. But, for all that, the beginning of reasoning opens to the child boundless new opportunities of acquiring knowledge for himself.

The Range of Learning.—Let us put together the ways in which a child learns when he has arrived at the point to which we have accompanied him. There is:

- a) observation, when the child's experiences impress on him many of the facts that hold good in his surroundings;
- b) instruction received from parents and others;
- c) reasoning.

Through these various means the child, as time passes, becomes ever better acquainted with his surroundings and learns ever new ways of reacting to them. But this development of the child includes areas which we have not even mentioned as yet; for our discussion has so far been restricted almost entirely to the fields of knowledge and of action. To complete the picture, we must remind ourselves that, while the changes of which we have spoken are going on, the child also develops, in connection with them, loves and fears, likes and dislikes, desires and aversions, plans and hopes, and expectations and intentions. Of these things we shall have to speak more fully later on. Since children come into the world with differences in native endowment, and since the experiences that mold and shape them are different in each case, it is not surprising that no two of them turn out to be alike. Just how much of the differences is due to native factors and how much to environment we can never exactly determine.

REVIEW QUESTIONS AND EXERCISES

1. Enumerate and explain four specific facts that show a normal new-born infant to be a marvel of God's handiwork. Restrict your list to the native equipment of the infant.
2. Show by means of three illustrations that the native reflexes which the child has at the time of birth serve him also in adult life.
3. Explain how the process of learning comes about in the infant.
4. How could you explain the fact that a child can learn to walk and talk at the same time?
5. Explain what is meant by "stimulus"; by "reaction."
6. What is meant by a conditioned reflex? Give an example.
7. Show by means of an illustration how a word comes to be a symbol.
8. By which three avenues does a child continue to proceed to new learning?

PROBLEMS FOR FURTHER STUDY

1. Would you regard original sin as native or acquired? What implications does your answer have for the Christian teacher or parent?
 2. If you have read the statement "The oftener things have been together in experience, the more strongly their memory traces will be connected to each other, and the more regularly will the stirring of one rouse the other,"
 - a) explain the method by means of which a teacher can by the application of this principle teach Bible history, catechism, and hymns so that "the stirring of one would rouse the other";
 - b) explain how a teacher can use this principle to train the child to think of appropriate Bible-passages, hymns, and Bible-stories when confronted with situations in life: sickness, want, temptation, etc. (Continue the list.)
 3. Point out a number of facts which show that the gift of speech proves man to be above any animal.
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CHAPTER III**Memory**

Now that we have gained some idea of how various traits develop in early life, we shall find it profitable to look at them more closely and try, as we do so, to see more clearly what is their nature, how they are related to each other, what is their place in life, and how they bear on our efforts to serve the child. This procedure will occupy us in the present chapter and in the three that follow it.

THE PLACE OF MEMORY IN LIFE

Its Importance. — It is natural that we should first concern ourselves with memory; for memory is the foundation on which almost everything else in mental life rests. Without it there could be no connection in our lives. We would live only in the light of each moment, and the past, so far as we were concerned, would be as though it had never been. There would be no learning, no knowledge of anything, no possibility of thought or speech, no meaning of any kind. Everything that happened would be as new and strange to us as if it had never happened before. If we could live any kind of life at all, it would be a lower life than that of the animals. But there is no need to fill in any further harrowing details. It is

abundantly clear that our ability to live a normal human life in a world which has order and significance for us depends altogether on the fact that we are endowed with the gift of memory.

Its Nature.— Can we make clear to ourselves just what memory is? We came face to face with memory when we discussed the earliest learning of the infant (p. 13), and we heard that things which affect human beings in any way leave traces in their nervous system — memories of themselves. No one has ever seen such traces, and nobody knows just how they are made or what they are like, but one way of explaining what takes place in the operation of memory is to assume that some such record is left in our bodies when we experience anything and that this record becomes active when memory works. The only tissue, as far as we know, in which such a record can be made is that of the nervous system, including the brain. But while we do not know just what memory traces, impressions, or connections are in themselves, we can learn some interesting and valuable facts about the way memory works by observing ourselves and by drawing on studies which others have made.

Varieties of Memory.— We are, for one thing, likely to think of memory in too narrow a sense. When, as teachers, we try to determine how much our pupils remember of something that they are supposed to have learned, we ask them to tell us in the form of words. Likewise our exchange of memories with others in daily life is made almost entirely by means of oral or written speech. It is not surprising, under these circumstances, if we are tempted to regard a memory as something that can be recalled with more or less effort and that can be put into words. But this is only one form of memory — *word memory*. Memory, properly understood, has a much wider range than that. If by memory we mean every trace of past experiences that has been left in our nervous system and that influences our lives, we find that not all memories can be put into words and that some cannot even be consciously recalled.

There is, for instance, what is called *image memory* — the

memory of sense experiences that we have had, apart from the hearing and seeing of words. We can inwardly call up pictures of scenes and situations that we have beheld or recall a face with photographic faithfulness or the exact sound of a voice or the distinctive quality of a taste or an odor. All the detail and delicacy of such image memories cannot possibly be put into words. There are, furthermore, *habit memories*. We develop skill in performing actions as a result of long practice, and we have become truly skilled only when the memory of the necessary movements has been so firmly implanted in our nervous system that it carries on without much need of consciousness on our part or even without any consciousness at all. So it is with the habits formed in playing a musical instrument, in operating a typewriter, in driving a car, and in many other forms of skill. That all this is made possible by traces left by past practice and therefore by a form of memory is plain.

Human beings are influenced in many ways as a result of experiences which leave their traces in them, even though they may be unaware of the influence and could not recall the experiences if they tried. That some children grow up arrogant and overbearing and others timid, some trusting and others distrustful, some frank and honest and others deceitful, and so on,—all this, aside from the fact of original sin, is largely the result of the influence which their past experiences have had on them. Unquestionably far more lives are warped and distorted through unnoticed influences that act on them than through deliberate misguidance. Modern psychology has made remarkable discoveries regarding the harmful power of “subconscious memories,” traces of past experiences of which the bearer is not conscious but which nevertheless deeply influence his life. In other connections we shall have to touch again on some of these matters. At present, having brought home to ourselves the wide range and importance of memory in human life, let us turn our attention to word memory, which bulks so large in teaching.

Word memory can conveniently be considered under the head of the four R's—registration, retention, recall, recognition.

REGISTRATION OF MEMORIES

The first and most important step is naturally registration, which means the impressing of that which is to be remembered on the memory. If nothing is registered, then, of course, there is nothing to be retained or recalled, and if something has been poorly impressed, we may expect it to be soon forgotten, in whole or in part, or to be recalled only imperfectly or with difficulty. Since this is familiar to us all from our own experience, an earnest and faithful teacher will be very much concerned that his pupils may fix firmly in their memories the things which it is important for them to know, and especially those things which it is desirable that they remember all their lives. A teacher who is anxious so to see the memories of his pupils furnished with valuable materials is fortunately not reduced to mere wishing and hoping, but there are at his command certain well-tested principles and methods of memorizing which he can apply to good purpose. Let us pass in review those that are likely to be of most interest to us.

Principles of Effective Registration. — The most familiar aid in committing to memory is the use of repetition. When we want to make sure that we will remember something, it is almost instinctive for us to say it over and over to ourselves, and experience teaches us that the oftener we repeat, the more strongly impressed will be the memory. Everything really turns out as if we were making an actual impression, say with a lead pencil on a soft piece of wood. If we merely write a word on the wood, there will be only a faint impression that is easily erased; but the oftener we let the pencil follow the lines of the word, the deeper and more lasting the impression will become. Repetition in memorizing has similar results, though, as we heard before, we do not know exactly what takes place in our brain in such a case. Tests have shown that, for instance, in memorizing a stanza of a hymn, repetition not only deepens the memory till the verse has been fully learned and can be recited without a flaw, but that further repetitions after that will fix it still more firmly. This is known as overlearning.

We must not think, however, that there is only one way

of employing repetition or that all forms of repetition are equally good. The poorest way is to repeat by reading over and over what is to be memorized. The sooner the pupil begins to recite for himself, that is to say, the sooner he looks up from the book or closes his eyes and recalls what he can, prompting himself from the book when necessary, the faster he will learn, and the more firmly registered in his memory will the results of his learning be. This, again, is not a matter of opinion, but of careful experiment. In one series of tests it was found that the same pupils, when they devoted four fifths of their time to reciting to themselves learned more than twice as much in the same time as they did when they devoted all their time to reading, and four hours later they remembered more than three times as much in the first case as in the second.

It is, furthermore, very important that memorizing be not done by rote, that is, by mere dull repetition of words or sounds, without any attention to the meaning of the material. It would be hard to think of labor more irksome, dreary, or deadening than that. The more clearly the pupil understands the meaning of what he is committing to memory and remains alive to this meaning, the more easy and pleasant will his task turn out to be. The meaning will serve him somewhat like a wire on which he can string the words in proper order. — In this connection there is likely to arise the question, Should children ever be asked to memorize what they do not fully understand? We cannot give space here to a full discussion of this matter, but a few remarks may be in place. If we had only the laws of memory to consider, we should probably have to answer, No. But other factors may enter in. We may feel that future advantages that will come to the child from now memorizing what he does not fully understand will outweigh the extra difficulty involved. On the other hand, every wise teacher will keep material that is meaningless to a child, or largely so, at a minimum.

Such a teacher will also be aware that he can defeat his own purposes by assigning more memory work than a given child can do well. By so burdening children beyond their

capacity, he may plant in some the seeds of discouragement and a sense of inferiority and in others a feeling of distaste against what he is trying to teach them. Some of his pupils will not be able to do more than recite poorly, and even some that may manage to recite perfectly will not long retain what they have been barely able to bring up to the level of recall for that day. But, on the other hand, the wise teacher who has assigned a reasonable amount of material to be memorized will not be satisfied with anything less than a perfect recitation. To accept a halting, jumbled offering will only serve to confirm the pupil in poor habits, and after a little while he will retain nothing but a senseless jumble anyway. Ten words perfectly learned are in every way worth more than fifty words learned carelessly.

Memorizing by the "Whole" or the "Part" Method.—When a somewhat lengthy passage is to be memorized or perhaps several stanzas, almost everyone will be inclined to break up the material into a number of parts and fully memorize one part before proceeding to the next. This is known as the "part method." To employ the "whole method" would be to go over the entire assignment from beginning to end and continue in that fashion until learning is completed. Comparative tests that have been made usually speak for the whole method in the case of adults. It is obvious, however, that one who learns by the whole method cannot see so definitely what progress he is making and what part of the whole he has already committed. Because of this the "whole" method does not commend itself for children, especially not for smaller children, when the assignment is at all lengthy, for children need the encouragement that comes from seeing clearly that they are making progress.

When the part method is employed, attention should, however, be given to a weakness that is involved in it. Since the parts have been learned each for itself, each part may be perfectly committed, but the connections between the parts may leave much to be desired. That is, of course, the reason why children, at the end of a sentence or a stanza, often do not know "how to go on" and then, when prompted, continue

fluently for a while till they again halt as though a stop-light had suddenly turned against them. They have come to the end of the next part and find no bridge to carry them beyond. The remedy is a simple one. As in the case of the "one-hoss shay,"

"it is jest
To make that part as strong as the rest."

When the parts have all been learned, it is not enough to repeat them a few times in proper sequence, but it is best to attend separately to the connections and to impress them on the memory by repeating together as often as may be necessary six or eight closing words of each part and an equal number of opening words of the next part.

Spaced and Unspaced Learning. — Is it better to employ spaced or unspaced learning? In unspaced learning the whole assignment is learned at one time, while in spaced learning the work is spread over a longer period, with intervals between. In the latter case one might, for instance, divide the time given to the task between the morning, the afternoon, and the evening, or spread it over several days. Tests show that spaced learning saves time and fixes the memorized matter more durably. It seems as if the mere passage of time causes what has already been learned to "sink in" somehow, so that, when the work is taken up again after the interval, one finds oneself farther along than when one laid aside the work. It is self-evident that, if only a short passage is to be memorized, there is no need for spaced learning, except in so far as a recital at intervals of what has been learned will prove of great benefit. Such rules as these are, in general, not to be rigidly insisted upon but to be applied as they prove of advantage.

RETENTION OF MEMORIZED MATERIAL

The second of the R's is retention. Things are memorized in the expectation that they will be retained in the memory and will then be available when they are wanted. We are, of course, not aware of our memories while they are merely being retained, and yet, while they are in this state, they do not simply lie in our minds unchanged. Time is working on

them and is gradually undoing the results of registration by means of the process of forgetting. One could define forgetting as the erasing of memory traces.

The question is sometimes raised whether one really ever forgets anything completely. Many remarkable cases are on record which show that things that seem to have utterly dropped out of the memory may, after many years, suddenly reappear with perfect clearness. Just what the full facts in this matter are we do not know; the human mind still has depths which psychology has not been able to fathom. For ordinary purposes we say that something has been forgotten when it cannot be recalled even with an effort. It is then no longer available to us. Extensive tests have been made on the rate at which memorized material is, in this sense, forgotten, and it has been found that the rate of forgetting tends to be fastest in the first few days after learning and then slows down more and more.

This tendency, however, does not hold good in all cases. Material that has been very thoroughly learned may remain unaffected by the lapse of a considerable period of time. It is found also that meaningful material is retained much longer than material that was not understood, even when both have been learned equally well. What has been learned by rote is more quickly forgotten than what has been memorized thoughtfully, with an awareness of the sense of the words. Furthermore, as already mentioned, spaced learning not only saves time, but what has been learned by that method is also likely to be retained more satisfactorily than what has been learned through one continuous effort. The popular belief that what is quickly learned is quickly forgotten and that slow learning makes for long retention is not borne out by tests. If the time spent in learning has been short because the learner was satisfied when the material had been barely fixed in his memory, then, of course, he will soon begin to forget. But if, on the other hand, the quick learning was due to concentration on the task, to an interest in the material and an understanding of it, then this material will be much better retained than if a far longer time had been spent on it in a sluggish and half-hearted way.

RECALLING MEMORIZED MATERIAL

The real purpose for which things are committed to memory is that they may be subject to recall. What a child has memorized well has become, in the fullest sense, one of his personal possessions. This possession, however, will be of value to the child only if he can lay his hands on it when the need for it arises. That means, he must be able to recall what he has in his memory; for there is no purpose in having something if one cannot find it and put it to use.

We are all so accustomed to having recall, or recollection, take place in our minds that most of us have probably never considered how it operates. Frequently something that is in our memory is recalled to us without any effort on our part. We hear a tune over the radio and immediately recall its name; we see a mail-box and recall that we have a letter to drop; we hear the first words of a familiar poem, and our memory unhesitatingly runs on with it. If we look a little more closely at these simple, every-day examples, we shall have no difficulty in determining why, under the circumstances, recall took place. There was, in every instance, a connection between that which was recalled and something that went before: between the tune and its name; between the mail-box and the letter; between the beginning of the poem and its continuation. The two parts of each pair had been associated with each other in our past experience, and now the occurrence of the one part has brought about the recall of the other.

The "association of ideas," to which we have referred before, the tendency of one idea to recall another with which it has been linked in the past, was noted and discussed by thoughtful men more than two thousand years ago. However, not only ideas rouse each other in this way, but, as in the cases mentioned above, something that is seen or heard or otherwise experienced may, through association, cause a recall to memory. We make use of this principle of association when we have difficulty in recollecting something that we feel we should remember. In such a case we grope in our minds for something that will bring the memory to life, we

try out one idea after another, to see whether it will serve as a clue, and usually we at last find one that calls out the desired memory. What we have sought and finally found is nothing more nor less than an association.

So also, when we question a pupil about memory work, we are trying to get him to recall, and our question, if it is properly phrased, will offer him an association to jog his memory. Such questioning is quite an art; for the association offered may be too easy or too difficult. Take the questions Where was Jesus born? Where was David born? Where did Boaz live? Even for one who knows that the answer to all three questions is Bethlehem, the first association will no doubt be stronger than the second, and the second probably stronger than the third, for associations are strengthened by the number of times they are impressed, just as are other memories. When a pupil cannot answer our first question, we often put the question into a different form to see whether that will furnish him an association that will bring recall. That we have pupils recall what they have learned serves a double purpose. For one thing, it reveals to us what the pupil knows and so gives us a chance to supply what may be lacking, and, on the other hand, the act of recall is equivalent to a repetition of the material and so serves to register it still more firmly in the memory.

RECOGNITION

About the fourth R, recognition, not much need be said. When something that has been in our experience before is experienced again, — whether it be a person, a thing, or an idea, — it is usually accompanied by a feeling of familiarity that distinguishes it from something that is new to us. This feeling, which shows that memory is active in the matter, is known as recognition. It is sometimes absent when one would expect it, and occasionally it deceives us.

TRAINING THE MEMORY

A few further facts about memory. As is well known, the native ability to remember varies greatly among different people. Memory is, however, rather easy to train. Like the

muscles of the body, it grows stronger by exercise. One who carefully memorizes a given amount of material every day, beginning with small amounts that can easily be committed, and who keeps this material alive by frequent repetition, will be surprised to find how rapidly his memory will gain in power of registration and retention. The memory can be taught good habits or bad habits. Most important of all is that it be given sufficient time and opportunity to fix thoroughly and accurately what it is to retain. If this is done, it will increase in efficiency and dependability; if not, it will be trained to slovenliness, inexactness, and unreliability.

We have so far considered memory almost entirely from the standpoint of memorizing, that is to say, of a deliberate effort to remember. There is, of course, much more to memory than that. Most of our memories are not the result of memorizing, but they are with us because something that we heard or otherwise experienced caught our attention or interested us and, as a result, impressed itself on our memory. *Sometimes we even remember little, unimportant details for seemingly no reason at all.* In addition to this, there are the unconscious memories mentioned above, things that we cannot recall but that nevertheless deeply influence us. And, after all, the influence that memories have on us is what really counts. Something that has merely been memorized and can be recalled is not yet truly in touch with our lives. Only when a memory helps to direct our thoughts and actions does it become a real power for good or evil. Memory, therefore, is not an end in itself but only a means to something else, and since this is so, we shall meet with it again and again in the further course of our discussion.

REVIEW QUESTIONS AND EXERCISES

1. Set forth briefly the importance of memory.
2. Name and illustrate three types of memory.
3. Discuss briefly the importance of repetition in memorizing.
4. Compare the effects of rote learning with meaningful repetition.
5. What results may be expected when a teacher assigns more memory work than a child can do well?
6. Explain the "whole" and the "part" method of memorizing. Which is better for children? Why?

7. Explain "spaced" and "unspaced" learning.
8. Name four conditions under which memorized material may be retained more permanently.
9. Comment on the importance of "association" as an aid to memorizing.
10. How can Sunday-school teachers help to train the memories of their pupils?

PROBLEMS FOR FURTHER STUDY

Experiment 1.—From a hymn not known to a child have him memorize a stanza. Do not allow the child to see the stanza. Read it as often as necessary until the child can repeat it without error. Keep accurate account of the time and the number of repetitions required in learning.

Now repeat this exercise with a German version of the stanza (the child should not be familiar with German). Keep an accurate account of the time and the number of repetitions required in learning. Report on the difference in learning between material that has meaning connected with it and that which has not.

Experiment 2.—Select two stanzas of a hymn not known to a child. Teach one by the "whole" method and the other by the "part" method. Compare the results and report. (To be done out of Sunday-school time.)

CHAPTER IV

Intellectual Traits

UNDERSTANDING

"Memory," we said to ourselves at the end of the previous chapter, "is not an end in itself but only a means to something else." In other words, just to remember a lot of things is of no particular use unless this remembering is good for something beyond itself. What is there in human life to which memory renders service? Our discussion of the early life of the child already contains the answer, but since we are now concerned with the child as he presents himself to us in our capacity as teachers, we can more profitably approach the matter from another angle.

Words Must Have Meaning.—Let us take a bright child and have him do some memorizing for us. To begin, we shall let him memorize a choice passage in Chinese or in some other language with which he has no acquaintance. When the child has faithfully performed his task, so that he can repeat

the passage perfectly, he has evidently acquired a new set of memories that are of no use to him. Why are they of no use? Because he does not understand what he is saying. And why does he not understand? Because the words have no meaning for him. What would we have to do to give the words meaning for the child? We would have to tell him what each word stands for, what it refers to. If some one does not understand what I mean when I say eucalyptus, I may show him a eucalyptus tree or a picture of one or give him as good a description as I can. Then he will probably understand the meaning of eucalyptus, for one understands a word when one knows what it refers to. It is all a matter of getting the connection between the word and what it stands for.

Combinations of Words Must Have Meaning.—Well, then let us have the child memorize some words that he understands. We shall give him a passage beginning with, "Smoothly yesterday when inside seventeen after easy trees and on and running scratches mice," and so on. No doubt the child knows the meaning of each of these words. May we say, then, that these memories will be of service to him? You think not? Why not? You say that the words taken together make no sense, have no meaning, and are therefore of no use. So it appears that not only must words be meaningful through their connection with what they stand for, but if a statement is to have meaning, the words of which it is made up must again be connected with each other in a certain way. In what way? Let us try to find out.

Statements Must be Related to Previous Knowledge.—We shall now set before the child the statement, "The aim of Lincoln, in the early stages of the Civil War, was not to free the Negroes, but to preserve the Union." Will the child understand this? You will probably reply that this question cannot be answered with a simple yes or no, but that the answer depends on a number of things. On what does it depend? It depends on who the child is and what he knows about Lincoln and the Civil War and the Negro question and the secession of the Southern States. As he knows more or less of these

things, so he will more or less clearly, fully, and correctly understand the statement. It is all a matter of being able to connect what he is told with something that is already known to him. In so far as there is such knowledge, he will understand; in so far as such knowledge is lacking, he will not understand. If he understands the statement and now connects up the new fact which it contains with what he knew before and remembers it, then he has learned something.

In our discussion so far, I am sure, we have all agreed without any hesitation that mere memory has no value and that it becomes of value only as it goes hand in hand with understanding and leads to further understanding. To understand, however, as we saw all along, means to see into connections. We understand words when we know to what they refer; we understand statements when we see the connection between the words of the statement and when the idea expressed by the statement connects up with what we already know.

Importance of Understanding.—It is not hard to see how enormously important understanding is in human life, and why. We are born into a world which God has not thrown together any old way but which He has carefully built so that all the parts interlock and interact and depend on each other. The things that happen do so in regular, systematic ways, and one event leads to another in orderly fashion, so that we can find out the order that it follows. And this is true not only in the material world around us but also in our inner life and in the spiritual world of which the Word of God tells us. Everywhere there is order and system and regular connection between one thing and another. Then, since we ourselves are a part of this world and are dependent on its rules and are affected by it in countless ways and every moment of our lives, it is evident that we must try to understand it, must try to get the best possible insight into the hang of the world, into the ways in which things are connected with each other and affect each other. We cannot hope to understand it all, but we should do our best to gain such under-

standing of it as will enable us as Christians to make the most of our lives, both for the present world and for that which is to come. And as teachers, of course, we must be concerned to help our pupils, as much as ever we can, to such an understanding. The mental abilities, or powers, that come into play here are spoken of as the intellectual traits. The quicker, more varied, and more accurate the mental connections which one can make, the more intelligent one is said to be.

Now, how does what we have heard apply to our teaching? One thing is very obvious. We render little or no service to children by impressing on their memories things which they do not understand. It is like giving them coins in a purse that cannot be opened. We may let them memorize Bible-passages and other material which they cannot fully grasp at the time, in the expectation that the full meaning will come home to them in later life, that the purse will open, and that they will then find themselves in possession of the coins. But the memorizing of materials not yet understood should certainly be kept at a minimum and be something exceptional. Everywhere else it must be our first purpose to lead the children to understanding and not merely to stock their memories; for only what they understand is available to them for use and will aid toward further understanding. To do that is, of course, much more difficult than filling their memories with undigested material, but it is this that really constitutes teaching, while the other hardly deserves to be called by that name.

THE CHILD'S NATURAL, UNGUIDED EFFORTS AT UNDERSTANDING

The Desire to Learn.—How can we know what to do in order to help our pupils to understand? Our best method will be to observe how natural, unguided learning takes place in the child. Mother Nature is the best teacher (having been trained by God), and the more closely we watch her fingers, the better shall we learn to do our own knitting. Let us see, then, what we can observe. One cannot long watch a normal, healthy little child without realizing that he has an inborn

urge to become acquainted with the world. He shows an insatiable curiosity about the strange and wonderful surroundings in which he finds himself. He busies himself with one thing after another; he tries to find out how things are put together, what they will do, and what one can do with them. So he learns and learns, and he enjoys the learning and never complains that it is too hard or says that he wishes he didn't have to learn. (So he *likes* to learn. That is worth remembering!)

Interest and Attention. — But now, as we continue our observations, we find that the child does not notice all things to an equal degree, and some he does not notice at all. He may, for a long time, give no sign that he sees the pictures on the wall. He may play with a clock and become excited about the ticking and attempt to take it apart, but he will not try to find out what it is really for. Or he will play with printed paper but show no curiosity concerning the printing. In short, the child is selective about what he notices, or, as we say, he is interested in some things and not in others. We know from our own experience how it is with *interest*. When we are interested in something, we feel drawn to it, it seems important to us, and we are eager to know more about it. Because of this we will give it our *attention*. By saying that we give attention to something, we mean that we give it the center of the stage in our consciousness, that we look straight at it, or listen to it in particular, or let it be the main thing in our thoughts. Can we find out what will hold the child's interest and attention? Yes, that out of which he can get some meaning, that which he can bring into some connection with himself or with what he already knows. On the other hand, something that cannot be brought into any connection with anything in the child's experience cannot hold his interest. It cannot be fitted into his world; it is meaningless.

By discovering how the hitherto unknown links up with what he knows, the child increases in knowledge and gradually passes step by step from simpler and more obvious facts to those that are more remote and involved. Interest, or

curiosity, lives on the satisfaction of exploring, of making acquaintance with the new and unfamiliar. When sufficient acquaintance has been made, interest passes on again to something new. What interests the child today may not interest him at all next week because he finds nothing further to explore there.

Questioning. — When the child learns to speak, he soon discovers what wonderful new opportunities to learn are opened through speech. Now his interest may be said to have found a voice, as anyone knows who has dealt much with children. No doubt some of the ceaseless questioning is mere pastime or thoughtless habit, but on the whole the child, when he asks, is reaching out for help to understand. And what are the chief questions that come over and over again? The one inquires, What is this? It asks for the name that is applied to something. To have names for things helps the child to order his world, to classify the things that are in it, and to identify them when he meets them again. The second great question is, Why? Why did that happen? Why is this so? Why do you do that? Why? Why? This is the most important question for understanding. It asks for connections, for causes. Cause binds the world together and makes things happen. Therefore the favorite question of the child, Why? is the intellectual master-question of all questions and remains so throughout life. It seeks light and understanding on the way the world is built up and hangs together and runs along through the changes which things cause in each other. Only to man has God given the power to ask, Why? and to find answers that let him see deeply into the structure and operation of His world. Why, then, shouldn't this question be constantly on the child's lips? It is an early sign of his dignity as a human being.

Reasoning; Truth and Error. — To complete this sketch of the child's natural efforts at understanding, let us remind ourselves that he also discovers the ability to add to his knowledge through reasoning (p. 18). The value of this process will impress itself upon the child. But it may also

happen, for example, that he will wonder why bees so busily crawl into one flower after another, and that then, recalling his own enjoyment of the odor of flowers, he will conclude that the bees wish to enjoy that odor. The faultiness of this reasoning or of other things which he at one time accepted as true, or believed, will by and by become known to him in one way or another, while certain beliefs which he holds will continually gain in strength as time passes, since experience will more and more corroborate them. So the child learns the difference between truth and error and becomes acquainted with feelings of certainty, uncertainty, and doubt.

HOW TEACHERS AID CHILDREN TO UNDERSTAND

Obstacles.—Let us see what guidance for our efforts at teaching we can gain from all this, assuming that the more closely we follow the ways of nature, the better it will be. We saw that a normal child is naturally interested in becoming acquainted with the world. Why is it, then, that so many children at school seem to lack interest? If they are sickly or of low intelligence, then that may be enough to account for their attitude. Sometimes, also, unsuspected faults of vision or hearing prevent children from following closely what is going on. But if no such reasons hold good, it appears that the child must have lost his interest, his natural urge to learn, somewhere along the way. There are several possibilities.

For one thing, as the child grew older, his efforts to learn may have been discouraged, perhaps by ridicule or by constant rebuffs when he asked questions, and gradually his eagerness cooled and his interest died. It is a real tragedy of child-life when such a thing happens, when a bright, wide-awake child is turned into a dull, listless one. Much effort will be required to bring such a child's interest to life again. For somewhat similar reasons a child's interest may fail if his early surroundings, especially his home life, offer too little variety to keep his mind active and his interest awake. Comparative studies on this point have yielded striking results.

Teachers Should Encourage Natural Incentives. — But, unquestionably, when teachers meet with lack of interest in children, the most common cause is to be found right there in the school. A school is, at the best, an artificial, one might almost say an unnatural, arrangement. The child, which in preschool years learned by himself as opportunity offered and interest led, is now expected to learn with others according to a set schedule of time and material. Under these conditions intelligent efforts are needed that his interest may be carried over and preserved in the new surroundings; and of what nature these efforts should be is clearly indicated in the reflections in the earlier part of this chapter. The more a teacher can bring to bear the natural incentives to learning, the more successful will he be with the children, and the better will he also serve their welfare.

Material Used Should Be Meaningful. — We have seen that in spontaneous learning interest goes hand in hand with the desire and the ability to understand. According to this we must make it our aim to offer to the children material of such a nature that they can understand, and offer it *in such a way* that they can understand it. Material that can be understood, as we have seen again and again, is material that can be linked to what is already known. A child's lack of interest in his studies, or in some of them, is often due to the fact that he cannot link them up with anything that has gone before. They hang in the air; no lines of understanding reach out and connect them with what he knows into one meaningful picture. How, then, can he understand? And if he cannot understand, how can he remain interested? Knowledge, it may be said, must grow at the edges, as new bits of the unknown become linked to the known. Knowledge must be acquired step by step.

To illustrate what has been said: The statement, "Jesus came into the world to save men," is a simple statement which, it seems, should be clear even to small children; but if a child is really to understand it fully, he must have previous knowledge of such facts as these: who Jesus is; why

Jesus, being such as He is, wanted to, and was able to, do what He did; how He came into the world; what is meant by "saving" men; why they needed to be saved; how Jesus saved them; that the child also is a being that needed to be saved and that he was saved. Without such knowledge as this the statement may be remembered, but only as something isolated and unconnected. Bound up with these facts, on the other hand, it takes on life and opens up all the richness of the treasures of meaning that it contains.

But let us suppose, now, that the teacher is careful not to offer material that is "too advanced," that is to say, is beyond the reach of connections from the known. Then he must, furthermore, present the material in such a way that it will be understood. This involves that in his presentation he will use words whose meaning is familiar to the children and, if he finds it necessary to introduce unfamiliar words, that he will fully and clearly explain their meaning. It involves, further, that he will put the words together into sentences that will clearly convey to the children what he wishes to tell them. And still again, it involves that he will arrange the sentences that make up his whole presentation in such order and sequence that his subject is developed step by step and that the manner in which the thoughts follow each other shows how the parts of the subject hang together. And since often he cannot be sure that all have fully understood him the first time, he will frequently find it well to restate what he has said in different words and from different angles.

Material Should be Linked to Life. — If these things are carefully done, the children should carry away a clear and connected understanding of what has been presented. But one further point must be urged. The teacher cannot take for granted that the children will themselves connect up this new material with what they knew before. Therefore he will take pains, perhaps both in the course of the presentation and separately, to help them do that — help them tie the new material into the rest of their knowledge and show them how

the one throws light on, and explains, and rounds out, the other. And this particularly includes that he help them see what the things that they have learned mean to them, how they bear on their own lives and their own affairs. A teacher who skilfully does this will not only aid his pupils to the fullest possible understanding and put them into a position to gain all the benefits that his teaching can confer, but he will also assure himself of their lively interest and attention, for they will recognize such teaching as vital and significant.

If it is important in other fields that what is taught be brought in touch with the child's own life, how much more is this true in the case of religion! There is reason to fear that many children fail of a real understanding of the purpose of Scripture because their teachers treat the sacred teachings as if they were only a kind of knowledge which one is somehow expected to acquire and of which one should be able to give an account. As a result many a child comes to regard religion as a mere system of doctrine and is at most concerned to develop skill in tracing, and setting forth, the inner connections of the various teachings with each other. But the bearing which these things should have on his own life have not come home to him, at least not strongly and effectively. He regards religion as something to study and discuss and answer questions about rather than as something that should be woven into the texture of his own daily existence. It is very much as when a child is proficient in giving the rules of grammar but blithely continues to defy its rules in his daily speech. The study of the Catechism most easily degenerates into mere mental drill, with mere academic interest. Living faith that springs up under such conditions is, by the grace of God, achieved in spite of the faulty teaching. It is evident that a good Christian teacher will constantly keep before the child the fact that what he learns in religion most intimately concerns him, and will show him how the various teachings apply to his life.

Now, of course, if a teacher hopes to help children to such fulness of understanding as we have discussed, he must himself not only clearly understand what he presents to them but

must also be sure that he will present it in the manner indicated. The conscientious teacher therefore will prepare his presentation in advance. If he leaves everything to the spur of the moment, when he is facing his class, he will at times, perhaps often, not "hit" the best way of developing his subject clearly and connectedly, and his pupils will suffer accordingly. Only by becoming clear in his own mind in advance how he can best handle his material, will he regularly present it to good advantage and attain understanding in his pupils.

Two further points appear worthy of remark in this connection. We have heard of the attraction which novelty holds for the child, and we are aware of the same attraction in ourselves. By lifelessly repeating over and over what is already well known to the children, a teacher will unfailingly dull and deaden interest. If he must repeat such material, he can sustain interest only if he presents it, as much as possible, in new terms, from new angles, perhaps with new illustrations, thereby offering the children new connections and new insights. — Furthermore, a wise teacher will not make all the connections himself and merely point them out to the children, but he will give them every possible opportunity to do that themselves under his guidance. He will let them discover relationships through their own efforts and have them try to reason out causes and effects. Thereby he will help them to develop powers of insight and reasoning, which will stand them in good stead in later life; he will be able to train them in the methods of seeking truth and distinguishing it from error; and he will add further to their interest by making them feel that they are partners with him in the search for knowledge and understanding.

His main aim, however, is to lead them to the knowledge of salvation, to saving faith. But he must remember that this is the work of the Holy Spirit and that the teacher is merely God's instrument. In this work the Holy Spirit makes use of the whole life of an individual, since saving faith embraces, rules, directs, controls, the whole inner life, intellect, emotions, desire, and will.

REVIEW QUESTIONS AND EXERCISES

1. Show by means of an illustration that understanding depends on:
 - a) knowledge of words;
 - b) knowledge of combinations of words;
 - c) previous knowledge of facts which a statement assumes.
2. Why should the memorizing of material not understood be kept at a minimum also in religion?
3. How could you show that normal children naturally like to learn?
4. What is shown by the common observation that children keep on asking, "What"? and, "Why"?
5. Name three obstacles which stand in the way of teachers who try to appeal to the natural interests of children.
6. Explain how teachers may present material to help children understand it.
7. What is meant by linking the material to the life of the child?
8. Why is it necessary to teach religion in such a way that what is learned is understood and applied, as far as this is possible?

PROBLEMS FOR FURTHER STUDY

1. Attention has been referred to as centering thought on a focal point. Describe several class procedures which illustrate how a teacher may occasionally direct the attention of children on the lesson.
 2. To what inclinations in children could the following Bible-stories appeal for natural interest?
 - a) Peter's Draught of Fishes.
 - b) Feeding the Five Thousand.
 - c) Daniel in the Lions' Den.
 3. Show upon what previous knowledge of children the teacher could base the new knowledge of:
 - a) the text of the Seventh Commandment;
 - b) the Creation Story;
 - c) Jesus, the Good Shepherd.
 4. Consider what knowledge is necessary for a child to discuss the implications of the following statements or phrases:
 - a) Jesus died for our sins;
 - b) By grace are ye saved, through faith, and . . . not of works;
 - c) Beautiful Savior, King of creation.
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CHAPTER V

The Emotions

We concerned ourselves in the last chapter with intellectual traits, that is, with those that have to do with knowing and understanding. If, however, we pass in mental review a number of children with whom we are acquainted rather well and ask ourselves what makes them different from one another and what gives to each his individuality, we shall find that we are accustomed not so much to distinguish them by their intellectual differences as by their other qualities. One child is cheerful, affectionate, quick to laugh, and quick to make friends; another is quiet, reserved, timid, suspicious of strangers, never laughs, and cries easily; a third has a defiant attitude, is unfriendly, snappish, and seems always on the lookout for an excuse to become angry. It is such things as these that we regard as outstanding characteristics of the different children which really make them what they are. This, however, takes us into the field of the emotions, for the various qualities mentioned above are either themselves emotional differences or are due to such.

NATURE AND PLACE OF THE EMOTIONS

It is the fashion in some quarters to speak of the emotions as if they were something that is not in very good standing, something to be looked down upon, something that one should almost regret having. Those who take this attitude commit the error of being suspicious of emotions in general because certain emotions cause harm in particular cases when they are not properly guided and controlled. Surely, to look askance at all emotions for this reason is as ill considered as it would be to speak disparagingly of water because it drowns many people and does much damage otherwise.

Importance of the Emotions.—As a matter of fact, if it were possible to have human life without emotions, few, if any, would care to live it; and if the emotional element and all that depends on it were removed from the Bible and its teaching, what remained would be of no value. The famous

German psychologist Carl Georg Lange stresses the importance of emotions in the words "Emotions are not only the most important factors in the life of the individual human being, but they are also the most powerful forces of nature known to us. Every page in the history of nations testifies to their invincible power. They play a larger and more vital part than normal reason in the mental life of most men and determine to a much higher degree than reason the fate of nations as well as of individuals."

What the Emotions Are.—What, then, are the emotions? Woodworth defines an emotion as "a stirred-up state of mind"; but it would seem that in some cases, as in certain forms of sorrow, the mind is not "stirred up" at all, while at other times, for instance, after running, the mind is "stirred up," and yet no emotion appears to be present. Perhaps the best way to identify what we mean is to say that emotions are such feelings as love, joy, fear, anger, admiration, jealousy, sorrow, hope, and the like.

How widely and deeply human life is affected by the play of the emotions! They provide, as it were, the sunlight and the shadows, the climate and the shifting weather, of our days. Almost everything that happens to us, whether it be in our contacts with nature or in our dealings with our fellow-men, is accompanied by some change, greater or less, in our emotional state.

These changes are a kind of inner echo that registers in what way and to what extent we have been affected by what we have experienced. And in what variety they come into our lives! Sometimes great joy fills us or quiet happiness, or there is a feeling of gentle satisfaction. Again we are overwhelmed with sorrow or oppressed with grief, or we feel the power of disappointment, or we are consumed with longing for what can never be. We may look back into the past with sadness or with regret or remorse and forward into the future with confidence and hope or, it may be, with fear and dread. Certain happenings may rouse us to indignation

or kindle fierce anger in us or perhaps even throw us into a blind rage. Some things move us to wonder, admiration, and awe; others, to contempt, scorn, and disgust. Evil emotions constantly arise in our heart: envy, jealousy, hatred, vengefulness, lust, greed, and other feelings that are unlawful and unholy.

The Influence of the Emotions. — The various emotions that arise in us color our lives and give direction to our whole inner being more than any other factor. Compared with them, the intellect is cold and impersonal, while they are warm and close and intimate and seem to belong to our innermost self. When an emotion is in control, it not only appears to possess our whole body and mind (we speak of being "filled with" love, fear, astonishment, etc.), but it also strongly influences our attitude toward our surroundings. A person who is in the grasp of fear or uneasiness sees cause for alarm on all sides; a person who has become angry for one reason has no difficulty in finding other reasons to feed and extend his anger; to a person who experiences great joy, on the other hand, the whole world appears to be a friendly and sunny place, in which it is good to be alive.

It follows, as a matter of course, that opinions and judgments that are formed under the influence of emotion are likely to be unreliable because they are not based on a calm consideration of the facts as they really are, but on an acceptance of the unreal appearance which they bear when seen under the stress of emotion. For this reason the reports of people who are under great emotional strain are always received with more or less reserve. It is too well known that emotion may color, distort, and even falsify the facts. People who have a rather settled emotional bent are likely to read their disposition into almost everything with which they meet. We therefore say of gloomy or overly optimistic people, "They see the world through dark (or rosy) glasses," and we discount their judgment accordingly.

It is this tendency of the emotions to mislead the judgment and, still more, their ability often to override reason

and to hurry men into ill-considered actions, that causes some not only to regard them with suspicion but to speak of them as if they were essentially hurtful and as though man's best interests demanded that he suppress them as much as possible. Some monastic orders and certain false religions have gone far in this direction.

The Emotions in the Bible. — But such an attitude is not drawn from the Bible. It is not as though emotions were something that grew up in man as a result of sin; for evidently God, in His wisdom, created man in the beginning with an emotional nature. It may even be said that through the emotions lies the way to man's highest perfection and happiness — though, indeed, also the way to his deepest degradation and misery. The emotions are, in truth, crucial in man's life. To them Luther rightly refers the requirement of the First Commandment. To "fear, love, and trust in God above all things" — three demands on the emotions — exhausts the whole range of the duty of man, and the fulfilment of this duty carries with it all the promises of man's destiny. When man failed in his duty, it was the *love* of God that devised a way of salvation, and the *love* and *pity* of Jesus moved Him to make His great sacrifice for lost mankind. The full fruit of this sacrifice becomes man's own through faith — not, however, a faith that is a mere acceptance by the intellect, but one that includes sincere *trust* and *confidence* in the Savior. Such faith is an active power in man. It kindles in him true fear and love toward God and so restores, in its beginnings, man's original attitude toward his Creator.

It is clear from this that the emotions hold a most vital place in God's plans regarding mankind, and from this it follows that they must be given a similar place in Christian teaching. That some earnest Christians hesitate to do that whole-heartedly is due, as already indicated, to the fact that the emotions may and do lead men into actions that are at variance with their best interests. They do this, however, only when they are left to work out their tendencies without control or when they are wrongly guided.

DEALING WITH THE EMOTIONS

In themselves the emotions are blind and irrational. They take no account of consequences and have no regard for principles. Anger, left to itself, brings about an attack on the person or object that caused the anger and an effort to injure or destroy. Fear causes withdrawal or flight. Pride and conceit lead to arrogant, overbearing behavior. But the natural expressions of emotion may be modified or even suppressed through various means. For instance, one emotion may run counter to another and thereby influence it. Anger may be softened because of love that is harbored for the person against whom the anger is felt. A mother may overcome the promptings of fear in order to protect her child. Considerations of prudence, based on past experience, may have a similar effect. If a child, in anger, has attacked a stronger companion with unpleasant results to himself, he will perhaps give a different expression to his anger the next time. Most human beings, as they grow older, learn more or less to control their emotions because it serves their interest to do so.

Control of Emotion. — However, emotional control which flows from the wisdom and prudence of natural, unregenerated man cannot bring the emotions into harmony with the requirements of God. It is of great value for the earthly life and makes it possible for men to live in a measure of peace and harmony with one another. But it concerns itself chiefly with outward manifestations and can in no case bring the emotions into conformity with the will of God. Above all, no natural effort of man can supply that love and submission to God which are found in the true Christian and which, flowing from saving faith, furnish the only power that can further remold and guide the emotional life in ways that are pleasing to God.

The Word of God calls for a deeper transformation in the emotions than any effort of natural man can provide. It strives to bring them also, as well as all the rest of human nature, into captivity to the obedience of Christ. This pur-

pose, however, cannot be accomplished through a mere matter-of-fact teaching of doctrine that addresses itself only to the understanding; for such teaching is likely to result in little more than an ability to recall, and set forth again, what has been taught. It informs the pupil. He understands and knows. But his knowledge, accurate and complete though it be, remains quite cold and lifeless, without warmth or personal appeal. It rests in the intellect, to which it has been committed, and shows little influence on the life. That is because it has not been linked to the emotions. What is merely held by the intellect is regarded as it is for itself, apart from its bearing on us; only what has laid hold on our emotions becomes truly significant for our own life and moves us to whole-hearted action.

Transition from Understanding to Emotion.—But the transition from the understanding to the emotions often does not take place of itself. We often know but do not feel in accordance with the knowledge. We may even tell ourselves, under certain conditions, that we should feel sorrow, joy, grief, fear, or some other emotion; but the emotion, for all that, remains unstirred. So one of the saddest and yet one of the commonest complaints voiced by those who have the welfare of the kingdom of God at heart is that so many who have been thoroughly taught the Scriptural doctrine and who can give a correct account of it still remain emotionally so untouched by it. They see the fire, but it gives them little or no warmth. In so far as they do the works of the Christian life, they do them as a matter of duty, because they know that they ought and not because their love and other emotions are enlisted and urge them on. Of what particular persons this holds true it is not for us to judge, but there probably are many such. Not much knowledge of the teachings of the Bible is required to realize that this is not as it should be. That is a mechanical Christianity instead of a living one.

But how can this condition be corrected? How can we reach the emotions? Let us see how we instinctively proceed when we wish to affect the emotions of others. In most

people one of the emotions that it is easiest to arouse is that of pity. Now, when we seek to touch the pity of people in order to induce them to give help, say to a group of unfortunate fellow-men, we do not rely on an argument that will prove to them that, as a matter of reason, they ought to give aid. Rather, we address ourselves directly to their emotion of pity; for if we can succeed in stirring that up, they will want to aid; then it will no longer be we or anything else from the outside that pleads for action but a part of their own selves. And how will we address ourselves to their pity? We will picture to them the situation of those unfortunates, not in vague generalities, but in concrete, definite detail, in terms of specific human suffering and need. On the basis of God's Word we will try to bring close to them the actual facts, make them feel the affliction and woe of those whom we represent, get them, if possible, to imagine themselves in a like situation, and if we succeed in doing these things, pity will flood their hearts and urge them to give aid. — So, again, if we should wish to instil fear, we would dwell on details that will rouse fear in our hearers.

In a similar way we can help to make the Scripture-teachings emotionally appealing, though here, as everywhere, the Spirit of God must give the power and work the effect. Faith in the atoning sacrifice of Christ is the foundation of the whole Christian life, the fountainhead from which should flow love of God and trust in Him, all the thoughts and actions that give evidence of an existence that is turned Godward. In every province of the Christian's being these emotions should rule and control. That this may take place, it is not sufficient simply to make the statement that God loves us and that we should love Him in return and then to argue that this implies all the rest and can therefore be counted on to have the desired effect of enlisting the emotions of love and trust in the hearer.

Presentation of Emotions in the Bible. — It is not so that the Bible proceeds. It does not content itself with such relatively colorless statements, but it sets forth the love of

God for men in vivid, glowing words, in terms that are qualified to strike home and move the reader or hearer. What a wealth of such expressions even the Old Testament contains, especially in the Psalms and in some of the prophets! A few well-known passages are Jer. 31:3; Is. 54:10; 49:15; 66:13. And the New Testament is really the song of God's love, for which 1 John 3:1 could serve as the motto. Not only the numerous passages that specifically speak of the divine love are in point, but the whole unfolding of the plan of salvation. Furthermore, the entire life and activity of Jesus not only shows forth His great love for mankind, but since the fulness of the Godhead dwelt in Him bodily, His attitude toward men during His earthly life revealed how the heart of God is disposed toward men. Such as was the love of Jesus toward them in the days of His flesh, such is it now on the throne of glory, and such is the love of God.

God's love for mankind, therefore, is not, in the Christian economy, one important fact among others, but it is the master fact of them all, by which all else is held together and from which it all draws its meaning. When this fact, with all its blessed implications, is permitted to pervade the whole Christian teaching, then that which without it might appear as a cold, rigid system of doctrine will become a warm, living reality that invites men to life and happiness, just as surely as, on the other hand, the obstructing of this fact in the Roman Church perverted the Christian teaching into a doctrine of fear and dread. When the Holy Spirit makes men conscious of the full glory of God's love in Christ, then, if anything *can* move them, this *will* move to an answering love. Only God's Holy Spirit indeed can overcome the natural resistance of the human heart to the beckoning of God; but if, through His activity, saving faith is born (p. 41), divine love begets love in man, and the pulses of the new life begin to beat.

Emotions and the Teaching of Religion.—In teaching children, it is vital that we constantly keep them reminded of the love of God, not only showing them how it illumines

the teaching of the Bible and how it enfolds their own lives, but also how it traces out for them the path of duty. If then, by the grace of God, faith in Christ is kindled in them, this faith will guide them into the Christian life (which it alone can do) and will become in them an agency to bring all emotions into harmony with the will of God. Gratitude to their Father will spring up as a matter of course for the proofs of love that He has given them. What they have learned of His greatness and power will move them to rest their trust in His love and strength. And where there is true love, there is also the desire to show the love by pleasing the loved one. The Christian child, loving God and his Savior, will wish to give Him proofs of his affection. That His Christians might be at no loss as to how they can do this, Jesus said, "If ye love Me, keep My commandments." John 14:15.

The child will need to know, and out of his love he will want to know, what these commandments are — what it is that God would have him do. A large part of the words of Jesus and of the letters of the apostles consists of instructions on this subject. It is most important that the child be carefully informed of God's will, but no less that he be informed in the right manner, namely so that God's ordinances are set before him not as arbitrary demands but as the kindly directions of a loving Father, who requires of His children only what is for their own good. The duties of the Christian toward God call for nothing but what is necessary that a childlike relation toward Him may be maintained and strengthened, and the duties toward fellow-men only point out what attitudes should naturally obtain among children of God toward those whom they recognize as being equally objects of His concern.

It cannot be taken for granted that a child who has come to love God will be effectively taught by that love how he should manifest his affection toward Him in all details. The sinful nature that is still active in him will prevent this. He will need help to see what other loves are in conflict with

the love of God, and why, and how all the other emotions either find their place in the Christian life or show themselves altogether unworthy of such a place. If a child can also be brought to see his duties as necessary consequences of his love for God and feel that his love fulfils itself by pleasing God through obedience to His Word, then, in all his struggles, his successes and failures, he will not be seeking an outward conformity to the letter but an inward harmony with the will of his Father. And to this attitude a Christian teacher would surely like to guide all the children in his care.

RELATED MENTAL ACTIVITY

Sentimentality.—In this connection a caution may be in place. If a teacher is inclined to be emotional, he must guard against sentimentalism. Sentimentalism is an artificial working on the emotions, an indulging in emotional excitement for its own sake. It should have no place in Christian teaching, for its lack of sincerity rightly offends those who detect it. But earnestness and genuine depth of feeling that are called out by the subject-matter under discussion have a just claim to expression and will ring true in the hearts of the hearers.

Imagination.—In conclusion we may briefly deal with a mental activity that is often closely allied to the emotions, namely the play of the imagination. In Chapter II we heard of the mind's ability to recall memory images, or pictures of things that have been experienced. As we all know, this power is not confined to an ability to reconstruct just what happened, but the images may be rearranged in new patterns, though the vividness with which people can manipulate images seems to differ greatly from one to another. So a person may mentally change about the furniture in a room to satisfy himself whether it would be well to make the change in reality. Still more extended imaginative creations than the one just mentioned are common, namely connected and meaningful inner pictures of events that have never taken place and that, in many cases, never could take place. A person who is worried may imagine dreadful happenings

which are constructed and colored in accordance with his fears. One who has had a humiliating experience may overcome his feeling of shame by letting his imagination picture a train of events in which he covers himself with great credit and earns world-wide respect and admiration. The most common flights of imagination, however, are no doubt the "day-dreams," in which the dreamer visits a shadowy world in which everything is arranged according to his tastes and in which his fondest wishes come true and all his hopes are realized.

The imagination, like everything else that is natural in man, may serve sin and evil. It may play with sinful fancies and thereby strengthen unlawful desires. It may also occupy so much time and attention that the real business and duty of life is neglected. Against these things a Christian must be on his guard. But the imagination, rightly employed, can also be of service in the Christian life. Those who are of an imaginative turn usually are richer in language than the rest and can present matters to themselves and others in an especially lively and colorful manner. Their imagination also opens to them the way to many acceptable and innocent pleasures. Nor is even day-dreaming, the building of a world of make-believe, to be denounced if it is pursued in moderation and does not stray into sinful paths. It will then be a kind of mental play, which serves the same purpose of relieving tension and giving recreation to the mind as is served with regard to the body by physical play.

REVIEW QUESTIONS AND EXERCISES

1. Explain the importance of emotions in life.
2. Make a list of the more common emotions.
3. How do the emotions affect personality?
4. Comment on the statement "Emotions grew up in man as a result of sin."
5. How would you explain the fact (humanly speaking) that many who have been thoroughly taught in Christian doctrine still remain emotionally untouched by it?
6. Explain the importance of the love of God in relation to other facts in Christian teaching.

7. Why is instruction in the will of God still necessary even though the love of God may have been carefully explained?
8. Give two reasons why sentimentalism should not be found in Christian teaching.
9. Explain the difference between memory images and the products of the imagination.
10. Name two dangers that limit the value and use of the imagination.

PROBLEMS FOR FURTHER STUDY

1. State clearly the difference between understanding and emotion as it applies to the teaching of religion. What dangers do you see if either is carried to extremes?
2. Show how the teaching of the following may include emotional appeal:
 - a) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
 - b) The Flood.
 - c) The Prodigal Son.
 - d) The Raising of Lazarus.
 - e) Jesus Healing the Sick.
 - f) Jesus Stilling the Tempest.
 - g) Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.
3. Explain the proper motive for observing the Law.

CHAPTER VI

Desire, Will, and Action

Our attention has so far been very largely devoted to processes that take place inwardly — memory, thought, emotion, and the like. Such things we can, of course, not directly observe in others. We are, however, acquainted with them through our own inner experience, and we take for granted that in other human beings, though they may considerably differ from us in detail, the same general processes go on in about the same way as in us. The only reason that we can give for judging that this is so is the fact that we find other people acting as we ourselves act under certain inner con-

ditions and that when, on occasion, they try to explain to us their inner states, their account agrees rather well with experiences that are familiar to us from our own lives.

Man Learns about Others by Their Actions. — We really know others directly only through their actions (words, of course, also being actions), and other people have no other way of knowing us. God alone is not dependent on the evidence of the senses, because He knows what is *in* man. For our fellow-men the chief importance of our inner states arises from the influence which they have on our actions. Life is activity, and in a world in which men are linked together by many kinds of ties no one can be active without affecting others by his actions, be it for good or for ill. Every system of education that hopes to commend itself to a Christian or a thoughtful man of the world must give promise of training those who are given into its charge to *do* what is good and desirable. We shall do well now to consider the place of action in human life.

The Place of "Action" in Human Life. — In speaking of the infant, we saw that it comes into the world with the ability to perform certain actions and is, in fact, active from the very start. We need not discuss the point whether certain activities that go on — such as breathing, digestion, elimination, and other "organic reflexes" — are activities of the infant or only activities *in* the infant. These processes remain largely unmodified and beyond control throughout life. There are, however, as we saw, other actions which are equally native and unlearned but which are modified or develop into different forms in the course of time, by becoming conditioned or being attached to new stimuli. So it is with crying, with the (originally random) movements of hands and feet and the whole body, with the sounds made by the vocal organs. Out of such primitive and crude beginnings there develops through learning the almost endless variety of actions which we observe in adult human beings, and it will be hard to find any actions, even the most skilled and delicate, that cannot be traced back step by step to those early beginnings. But what

interests us here is not what kinds of action there may be or how there come to be such actions, but the reason why a given action is performed at a given time, the reason why men do what they do. That is the question of motivation.

DESIRE

Motivation, or Urge.—An action never takes place of itself. There is always something that sets it off, some stimulus for it, some motive, something that causes it to happen. In some actions we are conscious of the stimulus; in others not. When, for instance, the light causes the iris of our eyes to contract, we are unaware of both the stimulus and the reaction. What takes place is purely mechanical. It is also involuntary. Some actions, again, are on the border-line between being voluntary and involuntary. So it is with sneezing. We are usually conscious of the stimulus, and sometimes we can suppress the explosion. At other times the stimulus may be strong enough to assert itself in spite of every effort on our part. We have reason to believe that all the infant's early reactions are involuntary. Gradually, however, it acquires new ways of acting, partly through its own manipulations, partly through imitation of others. It also develops more and more voluntary control, especially with regard to its learned reactions: that is to say, it gains the ability to perform an action in a given case or not to perform it.

Choice of Response.—Let us try to understand what is involved in this. A stimulus is always a kind of an urge which, if left to itself, will bring on action. The urge, as we have seen, may be strong enough to carry itself out whether we wish it or not. But this is usually not the case. More often the situation is such that we can do or not do, as we may decide. When will we, in a given situation, not obey the promptings of some stimulus, or urge? That will happen when the promptings of one urge conflict with the promptings of another, so that the satisfaction of the one involves disregard of the other. As our lives go, with their manifold stimuli, such conflicts often occur. A simple case would be that of a child who has been painfully burned at a stove or

radiator. He has a natural urge to touch and handle objects, a kind of exploratory urge, but when that urge prompts him to touch the stove or radiator again, a counter-urge will operate which has been set up by the previous painful experience (the child has been "conditioned" against the object), and if that counter-urge is strong enough, the action will not take place. It has been "inhibited" as we say.

Impulses and Desires. — The stimuli in the small child are rather simple, and even when one inhibits the other, the process is probably quite involuntary and mechanical. However, as the child grows older, many of the stimuli become conscious, and much of the conflict between various ones takes place in the mind. This is especially the case because the child, on the basis of his past experience, begins more and more to take the consequences of his actions into account. The role which the future plays in his thinking becomes larger and more important. As a result the child tends to become less impulsive in his behavior. Impulses are urges that prompt to quick, unconsidered, and, therefore, often ill-advised action. Urges that are more continuous and lasting and usually not so imperious we know as desires. Wishes, hopes, ambitions, plans, and ideals are of this nature. There may be, in addition to the natural bodily desires, desire for pleasure, for companionship, for knowledge, for recognition by others, for power, for wealth, for inner peace, and many others. Desires are closely connected with the emotions; and, on the other hand, they strongly link the emotions to themselves. Love, for example, involves the desire of union and fellowship with the loved one, while disappointment of a fond desire may call forth sorrow, gloom, and despair.

Conflict of Desires. — Desires are among the most powerful stimuli to action, but here again there is often an opposition of urges because the satisfaction of one desire conflicts with the possibility of satisfying others. To illustrate: Certain desires can be satisfied through the expenditure of money. Most people, however, find that their inventory of things desired is much larger than their inventory of funds available.

In such circumstances, unless some kind of compromise can be effected, one desire will evidently have to give way to another. Shall the money on hand be spent for clothing or for furniture? Shall one start making payments on a house or buy that new car? Shall one fatten one's savings account or go traveling? Such choices and others constantly clamor for a decision in our lives. How do we decide? We weigh the various possibilities against each other, probably letting our imagination picture to us, more or less clearly, how it would be if we followed this course or that (say, how impressive we would look in the new car and how the eyes of certain people would goggle out when they saw us in it, or how we would feel traveling to far places and later on telling about it). Then the course which appeals most strongly to us is the one that will carry the day.

Deliberation.—It is indeed not always impulse and desire that force a decision on us; it may be a change in our surroundings or the action of other people. But the results with us will be the same. Unless we have to act quickly, some time will pass before we make up our minds. There will be, as we say, a period of deliberation. To deliberate, however, means "to weigh up," and the real difficulty in that process is that in our weighing we have not one set of weights to contend with but several. Impulses, emotions, desires, considerations of reason, distinctions of right and wrong—all may cast their weight into the scale with and against each other, and what weight will be given to each of them will depend largely on the character and temperament of the person who does the weighing. Yet it is the decisions that men make in this way, more than anything else, that shape and determine what their lives will be.

WILL

We have called those actions which a person can do or leave undone as he chooses voluntary, and yet we have so far found no occasion to speak of the will. By no means is an exertion of the will called for by every choice. Often habit is the deciding factor, as we shall see at greater length in the

next chapter. Nor does there seem to be any evidence of an operation of the will when the claims of two possible courses of action present themselves to our imagination and we find ourselves in the role of a spectator, watching the process of weighing that goes on, apparently without any effort on our part, and finally accepting the judgment of the scales and acting accordingly. Many of our decisions are made in some such way. With many of them we feel that it is not our full self that decides but something in us — our judgment, it may be, some desire, or some emotion. We merely accept the decision and what it implies.

When and How the Will Operates. — But there are other situations in which something very different from this takes place. Sometimes the making of a choice is of such a nature that it stirs us to the depths. It may be that the decision which we know we should make is opposed by powerful interests within us. It runs counter to strong desires and emotions. Or our imagination pictures the future that would result from the decision as a difficult and joyless one, filled with toil and sacrifice, so that our love of ease and pleasure protests. There is inner dissension and strife; our whole being is full of turmoil and clamor. Such situations arise especially when questions of right and wrong enter in and when we are aware that momentous moral issues hang on our decision. Then if, on the one side, our sense of duty is awake and we sincerely want to do the right, and, on the other side, our desires and passions are strongly engaged, a long and bitter struggle may take place.

Then, perhaps, after this struggle has gone on for a time, a determination ripens in us to take the course which we know we should take for moral or other reasons, and we set up this decision in the face of the opposition. The decision now is not a judgment that this is the wisest or the most desirable thing to do, but it is a word of power, a command that this shall be done. As we make the decision, we are aware that it is not one part of us that has spoken among other parts that are its equals, but that the master voice of

them all has been heard. Our real self has made its choice, divided against itself though it be. Our will has asserted itself. That the will, even after it has declared itself, may not be able to enforce its commands, that the opposing influences may wear it down and eventually put through their own program, does not alter the fact that the will essentially has the power to issue commands for our whole being, that its title to this authority is acknowledged in the inner life, and that, as long as it firmly persists in its demands, it is obeyed.

Of course, it is not only in such tense situations that the will is active. If a course of action has been chosen to which the will has committed itself, then there has arisen a purpose and aim. This purpose is an intention to follow that course of action, and it will act as a motive, an urge, in the line of that action in so far as the will supports it and carries it along. We almost never become aware of the part which the will plays, however, except when difficulties arise and opposition is to be overcome. Then the will may have to assert itself, and we become conscious of it. It is, on the other hand, not in keeping with the facts to suppose that the will is concerned in every choice that is made. As we have heard above, we drift along in many cases, and habit, emotion, or desire chooses for us the road that we take. In minor matters this may serve our purpose, but the danger is always present that we may also drift in matters of supreme importance when the choice deserves to be made with all care and to be enforced by the will.

Decisions of the Will Not Always Carried Out. — It is a familiar fact that a course set by the will is not always carried through as was intended. Nor is this true only when the will was but weakly engaged to begin with; it may happen also when the will had fully and strongly taken its stand. But time passes, the difficulties of carrying out the resolutions come home to us, the opposing influences within us gain in strength, the will grows weaker, and finally we compromise in some way or give up. What has occurred is probably that we have given ear to the voices of the opposition, have let the difficulties and unpleasantnesses sink into our conscious-

ness, have listened to the hostile desires and emotions, and have done nothing to reenforce the will and its cause. It is no wonder, then, that the opposition has at last gained the upper hand. If we do not want this to happen, we must come to the aid of the will by frequently calling to mind, and dwelling on, the considerations that favor the course which it upholds, by picturing to ourselves the advantages to be derived from remaining faithful to our determination, and by refusing to give too much room to the suggestions from the other side. Then we may expect the will to remain in control and to carry us through to the chosen end.

ACTION

Now, what bearing has this discussion on the Christian outlook and especially on the Christian teaching of children? It is the object of Christian teaching to bring those who have not yet found God to a knowledge of their sin and of the Savior from sin. Those, however, who through faith in Christ have gained forgiveness and peace and have become children of God and love their heavenly Father for His mercy toward them, Christian teachers must try to guide, so that they will earnestly seek to bring all that they are and do into agreement with the will and pleasure of God, all their thoughts and desires, all their words and actions. The new relation to God is to touch and influence the Christian life not only at certain points but throughout its whole range. Whatever is done should be done to the glory of God. 1 Cor. 10:31. Then, obviously, Christian teaching must not only acquaint those with whom it deals with the whole counsel of God, so that they may be informed about it, but it must also use every means at its disposal to teach them how they may apply it and put it to practice in their lives.

Desirable Action. — In the first place, of course, there is need of a clear understanding of what God would have us do. As children are instructed, the requirements of the Christian life should be set before them in detail. There is a danger, because of the negative form of the Ten Commandments, that this may be done in such a manner that the child carries

away, and takes into life, the idea that Christian duty consists almost entirely in paying heed to prohibitions, in obeying a series of "thou-shalt-nots." It is of the utmost importance that the child does not fail to see the positive Christian virtues and their fruits in their proper light. The teaching should be such that he realizes that God expects His children to foster and practice such virtues as gentleness, kind-heartedness, compassion, unselfishness, patience, readiness to forgive injuries, a sense of fairness and justice toward others. It should be clear to the child that the exercise of these and other virtues is as vital to the Christian life as obedience to the prohibitions of the Law, that, in fact, obedience to the second table of the Law should be rooted in such attitudes and spring from them. The example of Jesus as it is set forth in the gospels offers the best material for such positive teaching.

Motives for Desirable Action. — If such is the life toward which the Christian should strive, what are the motives, the urges, that should impel him to this striving and keep him steadfast in it all his lifetime? We have seen in the last chapter that the Christian ought to be moved and led by a fervent love toward God, which is kindled by knowledge of the love that God bears him and sustained by gratitude for what that love has done, and is still constantly doing, for him. In this light the Christian life should be set before the child: as an intimate fellowship with God in which He and His child give each other proofs and tokens of their mutual love. John 14:21, 23; 16:27. Then, if the Holy Spirit has kindled such love for God in the child's heart, there will inevitably arise out of this sacred love the earnest desire to meet the expectations of God by living as in His sight. This desire is the only God-pleasing and also the only sufficient and effective motivation for the Christian life.

Factors Opposed to Desirable Action. — Yet we know that, however sincere may be the love of the child toward God and his desire to please Him, that love and desire will not be able to work itself out as smoothly and completely as the child, in his inexperience, may expect. He will find that there

are many other desires and urges within him, that these are often stimulated by experiences from without, and that some of them then prompt him to actions which are contrary to the will of God. These are, of course, the temptations. The stronger the child's love toward God and his sense of Christian duty is, the more temptations that he meets with will be overcome. Of course, there will also be severe struggles, occasions when unlawful agencies within and without will join forces and rise in their might against the tendencies of the new nature which the Holy Spirit has implanted. Then the child will know the turmoil of inner dissension, the struggle of the opposing desires to gain control, and he will have need of everything that can come to his aid, so that his will may declare itself on the side of God and duty and choose the way of the Christian life.

It will be to the child's advantage at such times if he has been forewarned that such struggles must be expected by Christians and if he has been taught what is involved in such cases, so that he will clearly recognize the nature and importance of the situation when it arises. It is important that such teaching be made concrete and definite; for it may be given in so general and indefinite a way that the child does not connect what he has heard with his own experiences. The child should also be instructed how he may give aid in a struggle against temptation to the cause of the new man by turning his thoughts to spiritual things, by having recourse to prayer, by reading the Bible, by taking up some work to occupy the mind, by withdrawing from places, surroundings, or associations that lend strength to the temptation. He should not be left to regard these modes of behavior as mysterious devices that have some unknown power in them but should be brought to see how and why they are of value under the circumstances.

However, the child should not be given the impression that dangers to the spiritual life come always and only in the form of clear-cut temptations to wrong-doing. He should also be made aware of the far more insidious perils that lie in the gradual strengthening of the influences that draw away

from God and the slow wearing away of the strength of the new life — creeping perils that are born out of blindness or a feeling of security, are cradled in indifference, and are nursed on compromises. As the only protection against these dangers, which so easily steal into a Christian's life unobserved, the child should be shown the need of constantly keeping alive and intimate the fellowship with God by faithful use of His Word and prayer, by dwelling in his thoughts on His love, and by frequently calling to mind his purposes, aims, and hopes as a Christian, thereby strengthening the motives of the new life. In short, the child should carry away from his instructions as clear and true an understanding as possible of the nature of the Christian life, of its problems, and of the best means at his disposal for meeting those problems.

Conscience and Desirable Action. — There is, of course, also in the child that strange inner voice which God has implanted in the hearts of all men: the conscience. Children usually recognize very readily what is meant when the activity of conscience is described to them. Conscience is sometimes mistakenly referred to as the voice of God in man. It can, however, not properly be called God's voice even when it speaks in accordance with His revealed Word. It insists indeed that man do the thing he thinks is right and avoid what he thinks is wrong, but it does not always dependably point out what is right or wrong. For instance, a Catholic child may be greatly troubled in conscience for eating meat on Friday, more so perhaps than for breaking some divine commandment. This shows not only that the conscience can be trained, but also that it can be trained to speak wrongly. However, when only those things are made matters of conscience to which God Himself has bound us in His holy Word, and all of those, then the conscience becomes a reliable and an invaluable monitor to us as we go through life. The training of the consciences of children so that they will speak faithfully and accurately in accordance with the revealed will of God is one of the important aims of true Christian education and one of its most blessed results.

REVIEW QUESTIONS AND EXERCISES

1. Explain the following terms: motivation; stimulus; inhibit; voluntary and involuntary.
2. State clearly the difference between an impulse and a desire. List several desires.
3. If desires are among the most powerful stimuli, why is it that they are not always fulfilled?
4. Explain what is meant by "deliberation."
5. How does it happen that, even after the will has reached a decision, it may not be carried out?
6. Show by means of examples what is meant by teaching children positive Christian virtues.
7. What should a child be taught that will assist him in the struggle against temptation?
8. Why is it especially necessary to teach children the danger of indifference in the Christian life?

PROBLEMS FOR FURTHER STUDY

1. Arrange the following list of desires in three columns: a) those that should be encouraged; b) those that should be suppressed; c) those that should be directed: — leadership, companionship, peace with God, knowledge, friendship, recognition, power, wealth, physical prowess, to be honored, to be admired, efficiency, health, pleasure.
2. Illustrate the difficulty that arises when there is a conflict between the will and strong desires and emotions.
3. Name several things that a teacher can do to guard children against the danger of falling away from the faith.

CHAPTER VII**The Christian Child****THE CHILD AS A SELF**

We have now dealt with various topics, such as memory, understanding, reason, will, and the emotions. What we have heard about them has helped us to see more clearly how the child comes to be what he is and how he comes to act as he does. Here, however, we must guard against a false notion which many people hold. We must not suppose, because we use separate *words*, such as memory and will,

that therefore there are separate *things* that correspond to these words, perhaps in such a way that each of them is a part of the mind, which consists of all these parts taken together. Rather, these terms are only names for different ways in which the child may act. The *child* remembers; the child is angry; the child thinks; the child desires; and so on. It is always the child that does these things, not one part of him at one time and then another.

Selfhood.—No doubt the easiest way to see how true this is is to observe what goes on in us. If we do that—look inside of ourselves and watch what takes place there—we shall find thoughts and wishes and memories and feelings and various other things constantly changing. They connect up with one another and influence one another in many ways. But they all, we feel, equally belong to *us*, not some to one part of us and some to another. They belong to what we call our *self*; and when we speak of our self, we express the fact that we know that we are one, know that we are a unity. The remembering, thinking, wishing, etc., that go on in us are different ways in which that self acts, so that it is more in keeping with the situation to say, “I remember,” “I judge,” than to say, “My memory tells me” or, “My reason says.” So it is also with the child, and we are interested in the various ways in which he acts because all the things that he does and the ways in which he does them determine what the child will be like and what kind of life he will live. The child is an individual self, a person, and in this chapter we shall try to become aware of some things that are involved in this fact.

One of the most familiar facts that experience teaches us is that no two people are alike. Each of them has his distinctive make-up, which sets him apart from others and gives him his individuality, his particular personality. In people with whom we form only a passing acquaintance the personal traits that attract our attention are likely to be such external characteristics as features, stature, bearing, manner of speech, and the like. When we become well acquainted

with someone, however, we find that the picture which we form of his personality is largely filled in by the ways in which we learn to expect him to act in the varied situations of life. One is bold, aggressive, self-confident, hasty; another is timid, backward, gentle, conscientious; a third is slow, deliberate, careful, but also headstrong and conceited; and so on in endless variety. Anyone's personality is really the sum of the ways in which he normally and regularly acts under various conditions and circumstances, and how he will do that depends on settled tendencies in him, to which we give such names as habits, attitudes, sentiments, temperament, or character. Let us look at these tendencies a little more closely.

Elements of the Self.—A habit is the tendency to do anything in the way in which one has done it before. Because of the wide-spread influence of this tendency in human life, human beings have been referred to as "bundles of habits." We have seen (p. 15) how, in the infant, stimulus and response become linked together and how the infant becomes conditioned, so that the same stimulus will in future tend to call out the same response. That is the mechanism of habit, and this mechanism continues to operate throughout our lives in all that we do. When we have done something once, it is easier and more natural to do it the same way the second time than to do it some other way, and the oftener we follow that tendency at any point, the stronger it becomes and the more firmly it imbeds itself as a habit. Nor are there only habits of outward action. We also have habits of thought, habits of attention, emotional habits, habits of dealing with moral issues, and so on. Our life is everywhere shot through with habits, and one who knows us well and is familiar with the pattern of our habits can predict quite confidently how we are likely to act in a given case.

Habit has its advantages and its disadvantages. It helps us to do many things more smoothly and perfectly, more quickly, and with less effort than we could do them other-

wise. One of its most striking features is that the more fully a habit establishes itself, the more automatic it becomes, so that we need give no conscious attention to what is to be done but can simply let the habit work itself out in action. This feature of habit is of great benefit to us in so far as it leaves us free to attend to other matters while habit is taking care of numberless routine operations for us. Walking, for instance, has become so automatic with us that we are often hardly aware of it because we are interested in a conversation with a companion or are engrossed in thought if we are walking alone. One who is learning to drive a car will need his wits about him every moment; he will not be a real driver until he has formed habits which will enable him to make the right decisions and do the right things without thinking.

On the other hand, this automatic character of habit may be a detriment. Habit is blind and equally stamps into our nature the tendency to any action, regardless of whether it is good or bad. If, then, we have permitted some undesirable, foolish, or even sinful habit to fasten its hold on us, the fact that the habit may be able to work itself out almost before we are aware of it makes it so much the harder to guard against it or to root it out. The difficulty in such a case is further increased by the fact that an established habit is not a mere tendency but a prompting, a powerful urge to act. Habits have a way of insisting that they be kept up and of throwing our whole inner life into restlessness and confusion if we try to resist them.

An **attitude** is the general mental position which a person takes toward anything and which then will more or less govern his reactions. Whether one's attitude toward something or somebody is a friendly or a hostile or a suspicious one or perhaps one of fear or dislike, will influence all one's dealings with that person or thing. It will at least color them; it may determine them altogether. Such attitudes may become habits. — When attitudes are accompanied with a strong emotional feeling of approval or fondness, they are

sometimes spoken of as **sentiments**. So we speak of patriotic or religious sentiments or of sentiments of gratitude or devotion. — The general mood that underlies a person's attitude is often called his **temperament**, or disposition. One hears of people with a temperament that is nervous or gloomy or happy or easy-going or sour. The ancients distinguished four temperaments; but there is no good foundation for the choice of this particular number. — When we give our opinion of a person's **character**, we are usually expressing our belief as to how he governs or does not govern himself by moral and other principles which we consider good and admirable.

THE CHILD AS A PERSONALITY

Influence of Native Factors. — Habits, attitudes, sentiments, temperament, character — these terms designate established and persistent tendencies to certain ways of acting or feeling which together set the pattern of a particular personality. How do these factors come to be what they are? How are they shaped into the particular forms that they take? When and how is the design of the personality woven? That takes place largely in early life. The native endowment will play a part, chiefly by opening possibilities or raising handicaps and setting limits. Intelligence, health, stature, appearance, and nervous organization, for example, will influence the manner in which a child develops, and the influence may be deep and far-reaching. A bright, healthy child will almost certainly develop an entirely different personality from that of a dull, sickly one. A large, strong boy is likely to grow up with a different temperament than will a "runt," and a pretty little girl and a homely one will not be unaffected by the difference in their looks. What a powerful influence such disabilities as seriously defective vision or hearing, deformity, or lameness may have, is obvious.

Influence of Environment. — But important as native factors may be, the chief influences that shape personality come from the child's experiences in early life, from his

contacts with persons and things in his surroundings. These contacts will usually determine how the native factors will actually work themselves out, whether the large, strong boy will become a bully or a friendly, good-natured fellow, whether the pretty little girl will grow up vain and conceited or natural and sensible, whether the homely little thing will resign herself to feeling that she is insignificant and unwanted or whether she will make herself a place through sweetness and charm. As the child grows up, we have seen, he is constantly learning, and through his learning he acquires more and more ways of reacting to his surroundings, and these ways of reacting become more and more firmly established as habits, attitudes, and so on. He learns most from other human beings, — parents, brothers and sisters, playmates, neighbors, — and most of his learning is not the result of deliberate efforts at teaching on the part of others (formal instruction) but of imitation and adoption of what the child sees and hears (informal instruction). And when we speak of learning in this connection, we must not think only of the acquiring of an ability to do something but of every permanent influencing of the child in any way — of his ideas, his beliefs, his feelings, his principles, his expectations, his likes and dislikes, etc. Shyness, boisterousness, vanity, and courtesy are as much the result of learning as is the use of knife and fork. Though the child's experiences with his physical surroundings and independent activity of his own no doubt play a part in influencing him, yet, as already indicated, the contacts with his social surroundings, that is, with other human beings, unquestionably carry the chief role in his learning, and therefore in the development of his personality.

Importance of Early Influences. — The fact that personality arises in this way throws light on certain important features of it. For one thing, it explains why no two personalities are alike; for no two human beings, even though they are children of the same family, have the same experiences or, for that matter, the same native endowment.

And a further momentous fact becomes clear, namely, the reason why the first five or six years of a child's life are of such grave consequence for his whole future. During those years the child comes in contact with what might be called the fundamental situations of human life and learns to make the basic adjustments between his natural instincts and desires and the limitations that are imposed on him from various quarters — by his surroundings, by his parents, by other human beings, by what he is told of the will of God. Under all the influences that act on him he forms habits and attitudes which will direct and determine the whole future development of his personality, unless new influences come into play which are powerful enough to modify the traits that have been set up.

PERSONALITY DEVELOPMENT

Too Little Guidance. — It is evident from this that the best interests of the child are served if his development during these crucial years is influenced and guided by loving, wise, and Christian parents or foster-parents. How indispensable it is that the child be surrounded with love need not be pointed out. Only one who sincerely loves a child will be ready to make all the sacrifices and put forth all the patience and perseverance that are required for his welfare. Only against a background of love can a child develop a normal, well-balanced personality and learn properly the lessons of adjustment and self-control that are so vital to his true happiness. Yet if love for the child is really to serve its purpose, its expressions must be regulated by wisdom. No doubt many parents and others who are in charge of children fall short in wisdom rather than in love. One of the most familiar failures in this regard is that of over-indulgence, the practice of letting a child have his own way too much. This may be due to the fact that the parents lack the strength of character to carry through a wise program against the opposition of the child, or they may not realize how much is involved and so take the easiest and least troublesome way out, or they may have been influenced by

certain crackpot educational theories of letting the child do as he pleases, theories which have had their day and have been found sadly wanting in their results. But whatever may be the cause of a parental failure of this kind, the child who has not learned to respect, and bow to, reasonable authority will likely grow up to be selfish, uncooperative, and overbearing, and be deficient in self-control.

Too Much Control.—On the other hand, a parent may show lack of wisdom by exercising a control over the child that is too complete and minute or one that is continued too long. Parents sometimes try to regulate the lives of their children down to the smallest details, giving them no opportunity to follow preferences or make choices and decisions of their own. They may think that thereby they serve them well and mold them to unusual perfection. But such parents fail to realize that, if they wish to prepare their children for a life in which they will be able to stand on their own feet and to assume responsibility and measure up to it, they must give them a chance to develop their own powers of judgment. That they can do, however, only by giving them as much freedom to choose and decide for themselves as they can exercise without danger of harm, even at the risk of occasional mistakes and blunders. Mistakes are valuable experiences if the one who commits them learns through them. Parents who entrust their children with gradually increasing freedom and responsibility in the measure in which they show themselves fitted for them will help them to develop such qualities as independence of judgment, strength of character, and self-reliance, while parents who overregulate the lives of their children are likely either to rouse them to rebellion or to turn them into weakly yes-men and -women for life.

Parents who have the wisdom to grant their children such self-direction as we have discussed above will thereby avoid the dangers which lie in forcing them into narrow conformity to some particular model or pattern. We all prefer certain types of children, perhaps usually those which

fit in best with our own likes and our own convenience. When a teacher calls a child "good," he usually means that the child does not cost him much expenditure of time and effort. It is easy to delude oneself into the notion that the more nearly a child can be forced into the pattern that one likes, the better it will be for the child and for the world at large. But those who act on this notion overlook the fact that God's plans evidently call for great variety among human beings and that talents, aptitudes, and tendencies differ greatly from child to child. This being so, a wise parent will try to discover just what is the child's individuality, just where lie its strong points and its weaknesses, and by developing the former and fortifying it against the latter he will seek to help the child work out the best possibilities of his own individuality. Then the parent will be working as much as possible with the child's nature instead of against it. A child cannot without harm be fashioned into any form that one may select, like a block of wood (and, for that matter, even a good wood-worker takes the grain of the wood into account). Not every child can be made studious or soft-mannered or deliberate of speech and action, and a parent who insists too strongly on forcing a child into an unnatural form may blight his real talents, break his spirit, and yet not gain his purpose. What has here been said of parents obviously applies also to teachers. In short, wise parents and others who deal with children will try to guide them to the development of a well-rounded personality along the lines of their individual nature.

Integration. — Are there, then, no definite goals to strive for in personality development? Is there anything that, in the midst of variety, is uniformly desirable in all cases? Emphatically, yes. That one should strive to correct habits, attitudes, and the like that are manifestly evil and harmful and try to ingrain such as are desirable is self-evident. But, further than that, of whatever type the personality may be, it is of the utmost importance that it be fully integrated. Something is said to be integrated when the parts or things

of which it consists are united into a harmonious whole. In the case of personality there is integration when all the factors that make up the personality are so balanced and interrelated with each other that the person in question is in a position to meet the chances and changes of fortune in such a way as to lead the happiest and most satisfying life that circumstances will permit. In other words, an integrated personality is one that fits a man to make the most of his life in every way.

Many people suffer from lack of such integration. They may have personality traits that clash with each other and lead to inner conflicts, or traits that keep them from properly adjusting themselves to the needs and realities of life. So there are children who yearn for friendship and companionship but whom timidity keeps from making advances and who are lonely and unhappy as a result. There are others who have high ambitions but who never realize them and go through life in disappointment because they lack strength of character to make the sacrifices that are required. Others are too quick-tempered or too easy-going or too faultfinding or too self-centered or too suspicious of others or too distrustful of themselves to live normal and contented lives. Many are robbed of their chances in life through unreasonable fears of various kinds, through self-pity, through excessive day-dreaming, through lack of emotional control. In all such cases the personality is not properly integrated; it is not harmonious and well balanced for successful living.

Balanced Personality.—The key to a well-integrated personality really lies in the balance and counter-balance of the various traits, in the proportion which they hold to each other and to the whole. Fear, for instance, is a salutary and necessary thing—on the right occasions and in the proper degree. Rashness and foolhardiness, on the one hand, easily lead to disaster; but, on the other hand, excess of caution ruins many a life. Self-confidence is desirable, but not to the point where it becomes arrogance and self-conceit. Conscientiousness is a fine trait, but some carry it to too great a length and fritter away time and strength on unimportant details. Sym-

pathy is admirable, but it must not become maudlin. And so it is with all the other traits. Too much or too little is equally disadvantageous, and the golden mean is in each case that amount which will help to build up a balanced personality in the face of the exigencies of life. It need hardly be pointed out that a perfectly integrated personality is an ideal which no human being ever attains. The weaknesses of our fallen nature and the uncertainties of our existence keep us from reaching perfection also in this regard. But we can make progress in the direction of the ideal by striving, and we can aid others, especially children, to reach a higher degree of integration in their personality.

Christian Personality.—Our Christian faith offers us opportunities that find no equal elsewhere to extend such aid. If a personality is to be fully integrated, the most important requirement is that it be held together by some central interest, goal, or purpose which can control, and draw into its service, all the traits and so unify them about itself. This integrating factor may be a vicious one or at least one that does not serve the person's highest good. So a criminal may integrate his life about the purpose of becoming a successful bank-robber or a skilled counterfeiter. Many men center their efforts on the ambition to become wealthy or famous or learned. They all fall short of the highest and fullest integration that is within man's reach, namely, the integration of his whole nature and life about his spiritual interests. Only when these interests are made supreme, as is their due, and all else is judged and organized with reference to them, is man put into a position of attaining the most complete and harmonious integration of personality that is possible.

It is, above all, because of its integrating power that the Christian faith, in addition to its saving efficacy, carries also "promise of the life that now is." 1 Tim. 4:8. When sincere faith, love, and trust in God hold the central place in a heart, so that they furnish the measure of value and meaning for all else, the way is opened to an integration of life that cannot be achieved by any other means. Then it becomes possible for

one to see all the experiences of one's days in the light of a single great purpose and to harmonize all one's strivings under the guidance of a single overmastering desire. Sorrow, disappointment, and earthly failure will not be able to break the spirit because it rests on the eternal. To such integration Christian teaching tries to guide those who are in its charge. We shall come back to this point once more.

Abnormalities. — How vital integration of personality is, is further brought home to us when we realize that all abnormal mental conditions, so far as they are not the result of purely physical causes (e. g., injuries), are due to a lack or a loss of personal integration. This fact is expressed when we speak of people as "unbalanced" or refer to the various abnormalities as "states of dissociation." In each case some trait is exaggerated to a degree that disturbs or destroys the balance and harmony of the whole. So when fear escapes the control of reason, there arise the various phobias. In dementia praecox the imagination has taken command. Unsatisfied desires for recognition may express themselves in delusions of grandeur and excessive disappointment in melancholia. When such states have fully developed, only expert aid will be of avail, and often not that. But everything that makes for integration of personality serves to make more unlikely the occurrence of such conditions and helps to weaken any tendencies toward them that may have arisen.

REVIEW QUESTIONS AND EXERCISES

1. How do you account for the fact that not even two persons from the same family are alike in every respect?
2. Name some habits that are not outward actions.
3. Make two columns. In the first put advantages of habit; in the second, disadvantages.
4. Mention some early influences in childhood that may vitally affect the development of a child's personality.
5. Why are the first five or six years of a child's life regarded as very important for the development of character?
6. What effect on the development of children's personality have overindulgent parents? parents that regulate the lives of their children too much? Apply your findings to teachers.

7. Describe conditions that arise from a lack of integration.
8. What is the importance of "balance" for the integration of personality?
9. How are abnormalities related to integration?

PROBLEMS FOR FURTHER STUDY

1. What use can the Christian teacher make of his understanding of habits? In what habits should a Christian teacher train his pupils?
2. Discuss the importance of attitudes in the teaching of religion.

CHAPTER VIII

The Christian Teacher

HIS POSITION

Great Influence of the Teacher. — We have now discussed at length the traits and characteristics of the child and the ways in which these enter into his life and there help to shape his weal and woe. Our purpose in trying to gain a clearer and fuller understanding of these matters has been a practical one. Whatever insights we have gained we want to apply in our dealings with children in such a way that we may better serve their interests. We have therefore as we went along, kept in mind the practical bearings of our discussion and have from time to time related our findings to the main object that we have in view. But now, having spoken so much of the child, we should turn our attention directly on ourselves; for we are ourselves important psychological factors in the lives of our pupils. The influence which the teacher as a person has or may have on a child is a deep and far-reaching one. To him are entrusted rare opportunities to shape and improve, to guide and direct, so that, if he really has at heart the welfare of the children committed to his care, it must be a matter of earnest concern to him, not only that his activity may not be of harm to them but that he may improve the opportunities that are given him to the fullest extent. The question of how he may hope to do this will now occupy us in conclusion.

Responsibility of the Teacher.—Before we turn to a more detailed discussion of our topic, let us remind ourselves why it is so much more important that a teacher do his work well than that most of those who are engaged in other tasks do well what *they* are about. Obviously, the more valuable the material with which one works, the greater is the need of care and of superior workmanship. A woman who cuts into a piece of cheap cotton cloth may do so without much concern, but when some rich, expensive fabric lies on her table, she will realize that her best efforts are called for. Here a slip would be costly. But what more precious material could there be than the personalities and the human lives to which the teacher puts his hand and the immortal souls whose destiny he may influence? What tremendous issues of happy or of blighted existence, yes, and of eternal weal or woe, may hang on his efforts! How far into the future may not his influence extend, not only into those lives with which he himself comes into contact, but through them into many others of which he will never know! How costly may mistakes on his part be in human sorrow and failure and ruin! And again, what priceless blessings may grow out of his skilful and conscientious use of his opportunities!

Who Shall Teach Our Children?—It is amazing, in view of these facts, how carelessly persons are often chosen for teaching and how lightly many teachers take their duties. Many a man who would not trust his horse, dog, or car with a person of whom he knew nothing is quite unconcerned as to who teaches his children. This is, no doubt, largely due to the wide-spread notion that teaching consists of the imparting of facts and that good and poor teaching are to be judged by the number of facts imparted. There is too little appreciation of the truth that teaching, whether it tries to or not, molds habits, attitudes, and viewpoints and thereby shapes personality. If this were more generally realized, it would not be so easily assumed that almost anybody is fit to teach, and not so many who do teach would regard their teaching as an activity that calls for little care, thought, or preparation. It is

indeed true that anyone can teach; in fact, no one who is in frequent contact with a child can help teaching him, in the sense of influencing him, whether he wishes to or not. But whether the teaching will be of advantage to the child or the contrary is quite another matter. A conscientious teacher, above all a Christian teacher who is alive to these considerations, will be impressed with the seriousness of his duties and will earnestly try to measure up to the trust that is reposed in him. What detailed methods of teaching will aid him toward gaining this goal will not concern us here, for that matter is provided for elsewhere in this series of text-books. We shall turn our minds to more general reflections.

QUALITIES OF THE CHRISTIAN TEACHER

A good teacher will realize that the only legitimate aim of teaching is to serve the children, and he will hold this truth in mind and act on it. That will keep him from unduly putting himself to the fore and from yielding to any temptation of trying to impress his pupils with his own importance, learning, or other accomplishments. He will rightly judge that such exhibitionism is petty and unworthy and an inexcusable waste of time and that he will win the respect and admiration of his charges far more genuinely and lastingly by careful and thorough attention to his work. Teachers who make special efforts to impress their pupils usually show thereby that they are conscious of falling short in their real duties. They are, in a way, trying to apologize. And children often have an uncanny ability to sense the true situation in such cases.

Sincere Interest in Children. — But while a well-advised teacher will make no such unworthy efforts to commend himself to his pupils, he will know that he must win their confidence and good will if his work is to be as fruitful of good as possible. How well he will succeed in winning the hearts of the children will depend on his attitude toward them, for by that they will judge him. A proper attitude toward children, however, can grow only out of a sincere interest in them and their welfare. One who has no such interest should not

undertake to teach; for no matter how hard he may try to simulate interest, he will have indifferent success. The instincts of childhood are marvelously acute in feeling out insincerity and sham and in responding to what is unaffected and genuine. Only in the soil of sincerity do the seeds of trust and confidence grow. The deepest and most sincere interest in children, however, is to be expected in a Christian teacher who sees in the child, not only a pupil, not only a human personality, but a precious soul which has before it a life that extends through eternity.

Sincere Love for Children. — The interest of a true Christian teacher will be heartfelt. He will love his pupils and in his love he will pattern after Him who took little children up in His arms, put His hands upon them, and blessed them. He will need to keep that perfect Model always before his mind, so that he will become more kind and tenderhearted as time goes on and not be soured by the difficulties, irritations, and disappointments that are bound to fall to his lot. It is not necessary that he be ostentatious with his love and go out of his way to exhibit it. Nor is that desirable. If sincere love guides a teacher in all his contacts with his pupils, even when he must find fault with them and reprove them, then that fact will not be lost on them. They will feel that he means well with them, and in return for the love that he sows they will yield him a harvest of affection and confidence.

Patience with Children. — Out of love for the children there should also grow patience. Patience requires self-control. It calls for the ability to remain calm and unruffled when one would like to give expression to feelings of annoyance, disappointment, or displeasure. It exacts a willingness to try again and keep on trying when one would greatly prefer to give up. An irritable, impatient teacher who lets his "nerves" run away with him will constantly break up the continuity of the teaching and unsettle the pupils, while a patient teacher, if he is also firm and purposeful, will hold the children to an even course and make the fullest use of his opportunities.

Understanding the Children.—Patience will probably be acquired most easily if the teacher is gifted with the ability to understand children. One who judges a child's actions and reactions by what he himself might do or by what he would expect of adults will often be guilty of misjudgment. A good teacher should be able to feel with the child, to see things through the child's eyes, to put himself into his place, to enter into his mental processes and his emotional states. Of course, none of the things pictured in these expressions can be literally carried out, but one who takes a sympathetic interest in children can develop a surprising skill in divining their thoughts, feelings, and motives. That will enable him to meet a child on the child's own plane, to accommodate himself to his peculiarities and limitations, and so to present, whatever he may offer to him of instruction, comfort, or admonition, in such a way that he can understand and be profited by it.

Justice toward Children.—Such understanding will also greatly aid the teacher in achieving the cardinal virtue of justice. It must be taken for granted that no Christian teacher would knowingly and deliberately be unjust to a child, but one can commit an injustice unknowingly, for instance, by misunderstanding a situation or misjudging motives and then acting on those false ideas. By hardly any other action, however, can one so deeply wound a child and go so far toward alienating his confidence as by giving him cause to feel that he has been treated unjustly. The writer will always remember two such experiences from his own childhood, and no doubt many of his readers have similar memories. Such regrettable errors are not so likely to happen to one who understands children.

GUIDING PERSONALITY DEVELOPMENT

An understanding teacher who is guided by a sense of justice will furthermore make every effort not to show partiality in his dealings with his pupils. What is meant here by partiality is not actual unfairness but rather the display of

one's preferences as regards the children, the exposing of the fact that one likes some of them very much more than others. That one will be strongly attracted to some and feel no attraction to others, perhaps even be unpleasantly affected by them, is natural and unavoidable. Some children have an engaging personality and easily introduce themselves into one's good graces, while others are "ugly ducklings" or at least lack those qualities which would readily commend them to notice and favor. It is probably a familiar experience to the former to be singled out, and to the latter to be disregarded, perhaps even in their families and homes. If, now, the teacher follows his inclination and lets his preferences guide him, he will be giving to those who already have abundance and be withholding from those who lack. It is evident that he will do far better if he tries to treat all the children impartially, or even if he makes it a point to show a little extra kindness and consideration to those whose lives have been accorded such attentions in scantier measure. The favors of Jesus were always bestowed according to need.

Recognition of Individual Differences.—Yet such impartiality by no means implies that children should all be treated alike. They should indeed all alike enjoy the attention, the affection, and the interest of the teacher; but the way in which the teacher will try to serve the best interests of each will vary from one to the other. A program of education which would undertake to deal with all children according to one rigid scheme would fly in the face of all that we have heard about the individual differences among children and the individual needs that arise from these. The more closely the efforts that are made for the welfare of a child fit his particular, individual needs, the more productive of good will they be. In the formal group instruction of the classroom the teacher must, of course, follow one mode of procedure, one which should as nearly as possible lend itself to the requirements of all the children in the group, though even there he will find some opportunity, as he calls on children and questions them, to take personal differences into account.

Personality More Important than Knowledge.—But while it is indeed worth while if a teacher can add to a child's knowledge and understanding by such means, it is, as we have seen, far more important if he can aid him in the proper development of his personality. What the child *is*, is of vastly greater consequence than what he *has* by way of information and attainments. In the previous chapter we saw of what supreme import to personality is integration, that harmony and balance of traits which will best enable a person to live a normal and happy life. We heard also that abnormalities, including states of insanity, are in reality distortions of personality in which some trait is exaggerated out of due proportion to the rest. No less do we find that personality faults in persons who are otherwise normal are due to some lack of balance among the traits, to overemphasis (or underemphasis) of one or the other. The problem, then, which faces one who wishes to aid another person in such a case is not to help him build a new personality (for that is out of question) but to help him bring his traits into proper balance and adjustment with each other.

Adjustment of Personality.—By the time the teacher becomes acquainted with the children, they have already developed a personality pattern in the basic habits and attitudes. In most, the pattern will probably be acceptable or will make desirable only some strengthening or refining in this or that particular. It may be expected that the regular course of teaching will provide what pupils may need, especially if the teacher makes it a point to set forth, and apply, with special care such material as has special bearing on their needs. But here and there most likely a child will stand out as being undesirably different in some way. He may be given to outbursts of anger or be nervous and oversensitive or shy and unapproachable or have a tendency to brooding or show himself rebellious or seem incapable of any sustained effort. The saddest thing would be if the teacher simply blamed the children for these peculiarities, set them down as due to meanness or oddness on their part, and let it go at that. No,

behind such characteristics lie, as a rule, unfortunate experiences in the earlier lives of the children which have warped their personalities in that fashion. Yet there is no reason why the damage that has been done should not be repaired, in whole or at least in part, through the efforts of one who is willing to devote time and thought to such children. It is indeed among such children that a Christian teacher will find his greatest opportunities for service.

What Can the Teacher Do? — He will first have to learn the underlying causes of the condition which he hopes to correct. To do this, he will need to gain the confidence of the child and, by proceeding judiciously and patiently, determine the origin of his difficulty. We cannot do more here than indicate some of the things that he may find. One of the most frequent sources of trouble is a feeling of inferiority, a lack of self-confidence, in the child, a belief that he is of little or no account. Again, some children are the pitiful prey of haunting fears and worries. Most pathetic of all are perhaps the heart-hungry ones who have been denied the affection for which they yearn. Nervousness is, in the opinion of some authorities, always a result of emotional difficulties. Rebelliousness may be due to a sense of injustice, founded or unfounded. In some cases, for instance when early experiences are involved of which the child does not even know, the services of a trained psychiatrist may be necessary. But often an earnest, consecrated Christian teacher will, by faithful, intelligent effort, be able to help the child to overcome the disturbing influence and to make the desired adjustment in his personality. By doing this in the formative years of childhood, he may turn in the direction of normalcy and usefulness a whole life that was headed toward unhappiness and despair. The opportunities of a Christian teacher to do such things are unique because in his efforts he can apply the incomparable integrating power of the Word of God and the Christian faith.

Need of Divine Aid. — When a Christian teacher considers what momentous issues, in this matter and in others,

depend on his work, then the more conscientious he is, the more will he be inclined to feel that he is unfit for so responsible a task. Even with the best of intentions, how can a weak human being, himself beset with faults and troubled with problems and cares, measure up to such duties? It is indeed only by turning to God and drawing strength from on high that any of us could hope to do so. He must supply what is lacking in us and in mercy overrule our errors and failures. And we can depend on Him to do this, for we have the promise "He layeth up sound wisdom for the righteous," or, more clearly, as Luther puts it, "He gives success to the sincere," Prov. 2:7. This must be our comfort and our reliance in the face of our own insufficiency and imperfection. God, in spite of them, blesses our efforts and uses us to build His eternal kingdom.

"But a few brief years we labor,
Soon our earthly day is o'er,
Other builders take our places,
And our place knows us no more.

"But the work which we have builded,
Oft with bleeding hands and tears
And in error and in anguish,
Will not perish with the years.

"It will last and shine transfigured
In the final reign of Right;
It will merge into the splendors
Of the City of the Light."

REVIEW QUESTIONS AND EXERCISES

1. In the first two paragraphs of Chapter VIII find three considerations to show that the influence of a Sunday-school teacher is a far-reaching one.
2. Comment on the statement "Anyone can teach children."
3. Name and describe briefly five qualities of a good Christian teacher.
4. Explain the word "partiality" as it is used on page 81.
5. Discuss the statement "Yet such impartiality by no means implies that children should all be treated alike." Consider in this connection the program of education in Sunday-school as a whole, the individual class lesson, and personal differences.
6. The type of guidance described in this chapter no doubt appears to be a very difficult task. What should be the teacher's attitude toward this task?

PROBLEMS FOR FURTHER STUDY

1. The text mentions five qualities of a Christian teacher: sincere interest in children, sincere love for children, patience, understanding the children, justice toward children. With the following model as a guide, write one instance from your experience for each of the qualities mentioned.

"Teacher A is interested in the children in his class and treats them as his friends. He has the personal touch. When he meets them, in Sunday-school or elsewhere, he inquires about their parents, their brothers and sisters, and all sorts of things that loom large in their lives. He also makes suggestions for overcoming difficulties that they have, and the like. All this is done in a friendly, helpful way. The teacher shows a sincere interest in each individual without making a show of it."

2. List a number of ways in which a Sunday-school teacher can take into account the individual differences that exist among his pupils.
3. What can a Sunday-school teacher do to help a child overcome such conditions as outbursts of anger, shyness and oversensitiveness, a tendency to brooding, rebelliousness, etc.?

